THE DRAVIDIAN CULTURE AND ITS DIFFUSION.

T. K. KRISHNA MENON.

PUBLISHED BY
V. SUNDRA IYER & SONS,
ERNAKULAM,
COCHIN STATE, INDIA.

3 sh.] (Copyright with Author.) [Rs. 2.

THE DRAVIDIAN CULTURE AND ITS DIFFUSION.

T. K. KRISHNA MENON.

PRINTED AT
THE VISWANATH PRESS.
ERNAKULAM.
1937

PREFATORY NOTE.

'The Dravidian Culture and its Diffusion'—that is a vast subject. I have touched but its fringe. My treatment of it I own is almost desultory. But, even at the risk of being considered pedantic, I have given all relevant references, so as to facilitate the work of those scholars who may be making researches in this field ; and, to avoid any accusation of a bias in favour of my country, I have, in many cases, tried to use the words of the authors from whose works I have quoted.

"You should have named your paper 'The Kerala Culture and its Diffusion'", wrote a savant to me from Europe. Nearer home, one may have hinted that it might be appropriately called "The Culture of Cochin and its Diffusion." I leave my readers to deduce their own conclusions. That, perhaps, will be the proper course.

I claim no new discovery. Here there is an assemblage of facts from recorded history. If from these an irresistible inference can be drawn, why should any one fight shy of it?

But this is quite different from creating or perverting evidence to glorify particular communities or to establish rights for them that do not exist. A note of timely warning has to be raised against that sort of procedure.

I wrote this thesis at first as a Foreword to the third volume of the *History of Kerala* which I have edited. Then, in the October of 1933, it was delivered as a University Extension Lecture before a public meeting in the Maharaja's College at Ernakulam, under the presidency of Sir D. M. Field, who was then the Agent to the Governor-General here. Afterwards it was published in the Rama Varma Research Institute Bulletin. For the incentive to bring it out in its present enlarged shape, I am indebted to the kind appreciation of indologists at home and abroad.

The Index I gratefully record is the willing work of my cousin and friend, Mr. T. Madhava Menon, B. A., B. L. For the neat format, my thanks are due to Viswanath Press, Ernakulam.

Kumārālayam,
ERNAKULAM,
17th September, 1937.

T. K. KRISHNA MENON.

CONTENTS.

PREFATORY NOTE.	iii-iv
CONTENTS.	v
DEDICATION.	vii
THESIS.	1-96
INDEX.	97-102
OPINIONS.	103-7

DEDICATION.

TO THE GREAT AND GRATEFUL MEMORY OF

DIWAN SANKUNNY MENON, C. S. I.,

AN ANCESTOR OF MINE,

WHO WAS, FOR NINETEEN YEARS,

THE PRIME MINISTER

OF THE COCHIN STATE.

THE DRAVIDIAN CULTURE AND ITS DIFFUSION.

There is a class of scholars who believe that Vālmīki's Rāmāyaṇa is an allegorical poem intended to depict the introduction by the Āryans of agriculture and civilisation into Southern India. [1] According to some of them, the whole of South India, by them called Daṇḍakāraṇya, was originally covered by impenetrable forests and infested by Dasyus, Rākṣhasas, Vānaras, Yakṣhas, Śabaras, and Nāgas. But they forget that those races had carved out kingdoms of their own and had their own culture and polity.[2] The descriptions of Janasthāna and Kiṣhkindha given in that great epic itself will indubitably disprove their theory. And, as for Lanka, the capital of Rāvaṇa, the poet shows that, from its marvellous splendours of art, architecture and culture, it far outshone the capital of Daśaratha himself. Rākshasas had splendid

---

1. Weber's *History of Sanskrit Literature*, page 192; Dutt's *Ancient India*, pp. 209 and 211.

2. *South India in the Ramayana* by Mr. V. K. R. Dikshitar, M. A., in the all-India 7th Oriental Conference Proceedings, p. 244.

towns and forts. Rāvaṇa maintained a huge trained army. He was assisted by a council in his domestic and foreign policies, in the deliberations of which his queen too took a part.[1] Vānaras were fairly well civilized. They could boast of Ṅīla who had the necessary engineering skill to build a causeway in the sea between India and Ceylon. Hanūmān was not an ordinary monkey in any case; he was a statesman, warrior and ambassador; his learning, tact and firmness marked him out as one fit to advise not only his own king but also the great alien king Rama;[2] while Rāvaṇa, as an administrator and commander, was worthy to be Rama's antagonist. To crown all, the name of Maṇṇōdari, the spouse of the much-maligned Rākshasa king, Ravana, the Āryan ladies were asked to daily remember for the extinction of their heinous sins,[3] — if any, of course. It is significant and is to be remembered that Rāvaṇa came to the throne through his mother's

---

1. *South India in the Ramayana* by Mr. V. K. R. Dikshitar, M. A., in the All-India 7th Oriental Conference Proceedings, p. 247.

2. Do p. 251.

3. *Ahalya Draupathi Sita*
Tara Mannodari tatha
Panchakanya smaray nnithyam
Mahapatakanasanam.

line.[1] Long after him, Rākshasas deteriorated, so *Mahavamsa* says, and another tribe Yaksha, succeeded to the Rakshasa kingdom, a part of which came to the possession of another tribe, the Nagas, [2] the proto-Dravidians, a warlike, cultured race. More about them we shall hear later on.

As Dr. Fleure correctly puts it, the idea of a barbarous Dravidian India on which Aryan civilisation descended has been fairly widespread, while the number of advocates who plead for the cause of an ancient civilisation of South India is not as great as one might wish.[3] And yet, curiously enough, if one looks at the subject carefully, he will find that the Rāmāyaṇa, the Mahābhārata, Asoka's Edicts, Kālidāsa's Raghuvamśa, Sinhalese traditions, the Periplus, Ptolemy's Geography, all these clearly testify to the early existence of prosperous, progressive and independent kingdoms in South India.[4] The Dravidians were in possession of India long before the Aryans came to it, and had developed a civilisation

1. *Tamiliar Antiquary*, No. 1. pp. 61—4.

2. Proceedings of the 7th All-India Oriental Conference, p. 248. The Nagas it will be seen were the progenitors of the Nayars.

3. Dr. Fleure in his Preface to Dr. G. Slater's *Dravidian Element in India Culture*.

4. *Dravidian India* by Mr. T. R. Sesha Iyyengar, M. A., p. 185.

independent of any Aryan influence.[1] Sugrīva, when he sends out his monkey leaders to discover the whereabouts of Sīṭa, directs them to search for her in Vidarbha, Āndhra, Chōḷa, Pāṇdya and Kēraḷa countries. Reference is then made to Mūsiris also, a great emporium of the Chēra kingdom.[2] In the Sabhā Parva of the Mahabharata, the kings of the Dravidas are incidentally adverted to. The description of the *swayamvara* of Damayanti, gives the reader of that epic a vivid idea of the grandeur of Viḍarbha.[3] And Daṇḍakāraṇya, by necessary inference, can be seen to have occupied only a limited portion of Deccan, or Dakshiṇāpatha.

The Dravidians had well-ordered villages

---

1. *Ibid.* p. 119.

2. *Ibid.* 18. Chera and Kerala denote the same country. "I have no doubt" says Dr. Caldwell "that the names Chera and Keralam were originally one and the same." Dr. Gundert has thus in his Malayalam Dictionary :— "Keram = Chera = Malabar." "Keralam = Cheram, the country between Gokarnam and Kumari." The latitude of the Chera Metrapolis, according to Ptolemy, was 38° 15.' and the ports of Tyndis and Musiris were within that dominion. (*Madras Review*, Vol. 1, p. 352. See also *History of Kerala*, Vol. I, p. 28.)

3. *Dravidian India*, pp. 16 to 19 and p. 124. Also see Mr. E. B. Havell's *Short History of India*, p. 19. In his *Digvijaya* tour, Sahadeva visits Dravidas, Cholas, Keralas and Pandays. Again, Keralas fought on the side of the Pandavas. (*Mahabharata*, Karna Parva, ch. 13, sl. 15. In ch. 28 of *Harivamsa* it is said that

roads, buildings, tanks and reservoirs.[1] The Dravidian architecture is of indigenous origin and has had its own course of evolution.[2] The art of agriculture existed in Southern India long before the Aryans came to it. Sir John Hewell, in his *Pre-historic Ruliny Races*, says that the Dravidians were, of all the great races of antiquity, the first to systematise agriculture. It was a Kerala monarch who supplied rations of rice to the contending armies of the Mahabharata war.[3]

There can be no doubt that the Aryan civilisation was greatly influenced by the Dravidians.[4]

Akrinda, the grandson of Bharatha, gave to his four sons four different countries. That given to Kerala might latterly have come to be known as Kerala. See *History of the Tamils*, by Mr. P. T. S. Iyyengar, M. A., pp. 89-90.

1. *Dravidian India*, pp. 54, 123 and 174. See also Baden Powell's *Village Communities in India*, p. 49. Also Dr. R. Mookerjee's article on Village Assemblies in the *Lucknow University Journal*, Vol. I, No. 3. About the National and Village Assemblies of Kerala, see *History of Kerala*, Vol. I, pp. 250 and 259. *Aryan Rule in India*, Havell, pp. 10, 11 and 32. As is to the Malayalis, particularly to Nayars and Namputiris, to the early Dravidians and the people that lived in Mohenjo-Daro, a bath formed part of their daily routine.

2. *Dravidian India*, p. 118. See also *Dravidian Architecture* by Jouvean Dubreial.

3. *Dravidian India*, pp. 125, 127. Also *Siddhanta Deepika*, Vol. V, pp. 169—170.

4. Professor Rapson's *Ancient India*, p. 29. The presence of an overwhelmingly important non-Aryan substratum which forms

In matters connected with the land tenures, social organisation, village administration and taxation, the Aryans adopted much from the systems of the Dravidians.[1] Long before the Christian era, the Dravidian South had developed a considerable culture of its own, and its inhabitants had consolidated into powerful kingdoms, some of which carried on a thriving trade with Western Asia Egypt, and later with Greecian and Roman Empires.[2] They were already civilised, says Vincent Smith, before the Aryans broke down upon them; their adventurous merchants sailed the sea even to Sumeria and Babylon; their cities knew many refinements and luxuries.[3] "As a matter of fact," says Dr. R. Tagore, "the old Dravidian culture was by no means to be despised. The Aryan civilisation acquired both richness and depth under the influence of the Dravidian

---

the basis of Hindu culture is indicated in the papers of Sylvann Levi and Jean Przyluski, English translations of which are published by Dr. P. C. Bagchi in his *Pre-Aryan in India*.... In the history of Hindu India the presence of a non-Aryan substratum is now being accepted on all hands. Dr. Suniti Kumar Chatterji in the *Ramamurti Pantalu Garu Memorial Volume, p.* 72.

1. *Dravidian India*, p. 120, Introduction to the *Ambattha Sutta, Sacred Books of the Budhists, p.* 96.

2. J. Kennedy on *Early Commerce of India with Babylon* in J. R. A. S., 1898, pp. 241 ff. Ragozin, *Vedic India*, p. 594.

3. *Oxford History, of India*, by V. Smith p 14.

component. The Dravidians might not be introspective or metaphysical, but they were artists, and they could sing, design and construct.[1] "

In the introduction to his *Six Systems of Indian Phylosophy*, Professor Max Muller remarks that, in the south of India, there exists a philosophical literature which shows original indigenous elements of great beauty and importance.[2] What is Indian religion but Dravidian religion? For the greatest deities of Hinduism were unknown to Vedic Rishis.[3] Śiva is *Dakshinamurthy*, a God of the South; and Agasthya, the tradition goes, learned his Tamil from Siva.[4] According to Mr. P. T. Sreenivasa Iyyengar, the languages spoken in India in olden times (say 20,000 years ago) were all dialects of proto-Tamil;[5] while Dr. Maclean, though he does not go so far, still holds that there is little doubt that the Dravidian languages are comparatively older in point of time than Sanskrit.[6] I have seen a paper

1. *Dravidian India*, p. 117.
2. Pp. XX-XXI.
3. Sir Charles Elliot's *Sketch of Hinduism and Buddhism*, Book I, p. XV.
4. *Dravidian India*, pp. 98 to 101.
5. *Ibid*, p. 79.
6. *Manual of Administration of the Madras Presidency*, pp. 42 and 112—3.

in manuscript on this subject by the late Chattampi Swāmi, whose encyclopaedic knowledge was the wonder and despair of his erudite contemporaries.[1] *Samskritham* means, he says, that which is refined. From what, he asks? and he seeks to prove in a variety of ways that the basis of Sanskrit is Tamil, or, to be more accurate, proto-Tamil.[2] Be this as it may, one fact comes out clearly that the Dravidians developed their language, religion, political organisation and social structure unaided, at any rate, in their early stages, by the Aryans.[3] It is fairly evident that the Dravidian culture had before the coming in of the Aryans, already attained a high standard of excellence on lines

---

1. A part of it, I know, was with H. H. Thachudaya Kaimal at Irinjalakkuda in the Cochin State.

2. In *Leelathilakam*. a very old work on Malayalam, it is shown that *Manipravalam* is a combination of Mal. and Skt. Tamil is *mani* and Skt. is *pavazham*. The work then says that Tamil there means the Malayalam language. Tamil was a generic term for all Dramida languages in remote days. For what we say language now, the Dramida people called Tamil. Mr. A. K. Pisharoti, in his *Critical Survey of the Mal. Language and Literature* (pp. 17–21), shows how the term Tamil became Damila, Damida, Dramida and finally Dravida. The proto-Tamil, in course of time, from local peculiarities and other causes, branched itself into several languages.

3. Mr. Featherman's *History of Mankind*, Vol. I, p. 3. See *Malabar Quarterly Review*, Vol. V, p. 150 *et seq.* Also *Keralam* by the late Kunhikuttan Tampuran, p. 5, Sl. 16.

economic, martial and literary in centuries preceding the Christian Era.[1]

In the opinion of Jayaswal, the earliest inhabitants of India were in all probability a small, black, curly-haired Negrito race allied to the Mincopies of the Andamans and the Semangs of Malaya. The next occupation of India was by a long-headed pre-Dravidian race, sometimes called Proto-Australoid, who might have come from the north-east or perhaps from submerged Lemuria on the south-west. The Veddahs in Ceylon are their modern representatives. They observed the restrictions as to inter-dining and inter-marriage. A subsequent wave of immigration was from an early branch of the Mediterranean race. These people came by way of Beluchistan. They moved south and made masters of the Dravida Country. These are the Proto-Dravidians to whom India owes much to village life. They brought with them the beginnings of civilization — agriculture, urn-burial, pottery, neolithic implements, primitive navigation and a new speech. Still later, sometime about the Rig Vedic period, a fresh

---

1. Dr. A. K. Coomaraswami's *History of India and Indonesian Art*, p. 6.

wave of a more advanced Mediterranean people called the Asuras took place.[1]

Philologists refer to two groups of human speeches. Those main stocks who respectively owned them were the Kolarians who came from east or north-east, and the Dravidians who came from the north-west, into India at a period long anterior to the Aryan invasion. They collided somewhere near the Vindhya highlands. The Kolarians broke up by the shock, but the more vigorous Dravidians surrived it and swept on and flooded to south.[2]

One theory supposes that the Dravidians came from the highlands of western Asia by way of Beluchistan; another contends that they were indigenous in the Deccan and spread thence to North India.[3]

Geologists assert that there existed a vast continent extending as far as Africa and Australia, and including within it South India, Ceylon and Malaya Archipelago. This lost continent of

1. Presidential address at the 7th All-India Oriental Conference, Proceedings, pp. 198 to 209.

2. J. F. Hewitt, *Early History of N. India.* J. R. A. S. 1888—9; Ragozin's *Vedic India*, p. 287.

3. Ragozin, *Vedic India*, p. 613.

Lemuria is claimed to be the seat of the earliest civilization. Tradition handed down by Tamil literature supports the submergence of a vast tract of land south of Kumari (Cape Comrin).[1]

Sir John Evans speaks of South India as the cradle of the human race. He says that the progenitors of the Mediterranean races started from here. There is affinity, it is affirmed by many, between the Dravidians and the Sumerians.[2]

The ancient Dravidians were the direct ancestors of the Tamil, Telugu, Malayalam, Canarese and other tribes that occupied the greater part of South India.[3] At first they seem to have been scattered almost all over India until we find them congregated in the south of the Peninsula. Manu, it is significant, classifies them as among the tribes that had once been Kshetriyas. So too *Harivamsa.* While certain other Puranas, such as the *Vayu*, the *Matsya* and the *Agni*, claim for

---

1. Ragozin, *Vedic India*, p. 676—7.

2. Do. p. 677. *Maya Civilization* by Gann and Thomson, p. 314. The Dravidians traded in several parts of the globe and spread their culture in Mesopotamia, Babylon, Persia and Arabia. In that way they went to Sumeria at the confluence or the Tigris and the Euphrates. Hall's *Ancient History of the Near East*, pp. 172–4.

3. A distinguished contributor to the Supplementary Volume of the *Encyclopaedia Britannica* speaks of South India as "the home of that great mysterious Dravidian Civilisation." Vol. I, p. 158.

them an Aryan Kshetriya aucestry ! In any case, we never find them classed as Sudras; and in the whole of the *Tolkappiyam*, there is no reference whatever to the term Sudra.[1] The Dravidians were no doubt called by the Aryans as Asuras, Daityas, Dasyus or Nagas. But it is equally true that traditions, inscriptions and ancient literature prove in an unmistakeable way that the three great Dravidian kingdoms of Chola, Chera and Pandya had, before the advent of the Arayans, attained, in civil and military organisations, and in every department of science and art, a high level, and

Mr. John Campbell refers to the common origin of the Nayars and Hitites. (See the *Jenmi Kudiyan Com. Report* of Travancore, p. 31). For the Basque origin theory, see the same Report, pp. 26 and 62. Ferguson regards them as closely allied to the Newars of Nepal, while there are others who claim for them a kinship with the people in Bengal. (*The Tamils 1,800 years Ago*, p. 46). "Some connection existed between Kashmir and Kerala in the remote past. Another cultural current existed between Bengal and Kerala." Mr. P. K. Narayana Pillai discusses this subject on pp. 105—7 of the *Jubilee Memorial volume* of the Department of Oriental Manuscripts in Travancore.

The similarity in the expressien of the countenance of the Bengalis and of the Nayars, in their customs and manners and in the development of their respective languages and literatures, is remarkable.

1. *Dravidian India*, pp. 21 to 23 and 180. See the Editor's Note on p. 337 in the *History of Kerala*, Vol. III, also see pp. 172–3 of the same work.

played a memorable part in the development of Dravidian culture.[1]

Mr. F. J. Richards is perfectly right when he says that a variety of causes, partly political and partly literary, has tended to the belittlement of Peninsular India's contribution to the history both of India and of the world at large.[2] The experts, he remarks, have failed to take a comprehensive view of the data; and he advises the South Indians that it is time for them to champion their cause and to assert their claims to recognition. It is not my purpose here to assume the function of an advocate to maintain that cause. The subject is too large for me to handle; but I am sure it will be handled in the years to come by persons more competent than myself. My anxious desire is to follow, very humbly as needs must, the ways of a

1. A perusal of *Dravidian India* by Professor T. R. Sesha Ayyengar M. A., will amply bear out this statement. The reference is only illustrative not exhaustive. See the Editor's Notes to the *History of Kerala*, Vol. III beginning on pp. 162, 167 and 182. Pandya included Madura, Tinnevelly and S. Travancore; Chola took in the tracts between the Pennar and the Palar, and Chera covered Cochin, Travancore and Malabar District, Kongu-desa Coimbatore and part of Salem. *Cambridge History of India*, Vol. I, see map 5).

2. *Side Lights on the Dravidian Problem* by Mr. F. J. Richards, I. C. S., M. A., M. R. A. S., F. R. A. I., in the *Quarterly Journal* of the Mythic Society, Vol. VI, p. 56.

modest analyst who presents in brief outline a few of the relevant materials he has on hand; and I shall consider my labours rewarded if, in so doing, I shall be able to recapture an image of the past and benefit those who wish to work on this subject. Now to proceed with the theme.

Mr. H. R. Hall suggests the Sumerians to be a branch of the Indian Dravidians.[1] To quote Mr. Hall:— "It was in their home that the Sumerians developed their culture. There their writing may have been invented and progressed from a purely pictorial to a simplified and abbreviated form which in Babylonia took on its peculiar cuneiform appearance. On their way, they left the seeds of their culture in Elam".[2] Provided Mr. Hall's theory holds good, says Dr. Suniti Kumar Chatterji, "It would be established that civilisation first arose in India and was probably associated with the primitive Dravidians. Then it was taken to Mesopotamia to become the source of the Babylonian and other ancient cultures which form the basis of modern civilisation."[3] Sir John Marshall also comes out

1. *The Ancient History of the Near East*, p. 173.
2. *Dravidian India*, p. 58.
3. *Ibid*., p. 59.

with the important suggestion that, if the Sumerians were an intrusive element in Mesopotamia, then India may eventually prove to be the cradle of the Sumerian civilisation which, in its turn, formed the bed-rock on which the magnificent superstructure of Babylonian, Assyrian and West Asiatic cultures generally rested.[1] Dr. Chatterji, an authority on Comparative Philology, distinctly hints that Cretan, Lycian, Sumerian, Elamite, and Dravidian languages might be materially related, and that the Aegean islands, Asia Minor and Mesopotamia might have formed one cultural area.[2]

The recent discoveries at Harappa in the Punjab area and Mohen-jo-Daro in Sindh prove the existence in India in the remote past of a civilisation and culture closely akin to those of the Dravidians and of the Sumerians.[3] The Indus Valley, prior to the arrival of the Aryans, was inhabited by the Dravidians, and the Brahuis of the neighbourhood are a remnant of this stock. Sir John Marshall and his collaborators definitely

1. *Dravidian India*, p. 57.

2. *Ibid*, p. 42. *The Cultural Heritage of India*, pp. 676–7.

3. *Indian Historical Quarterly*, Calcutta, Vol. I, p. 644.

prove in those monumental volumes on *Mohen-jo-Daro and the Indus Civilization* that the inhabitants of Mohenjo-Daro were certainly non-Aryans and most probably belonged to the race which was afterwards called Dravidian.[1] The materials found in the Indus valley—remains of buildings and temples, pottery and terra cotta, beads and glass-ware, crude porcelain, bronze and iron articles, and what is more, inscribed seals and copper coins,—solidly demonstrate the presence of a high culture in ancient India comparable in antiquity and extent with that of Anon and Susa, of Babylon and Crete.[2] The ancient seals, and there are a great number of them, are inscribed with Sumerian writing and associated with buildings and cultural objects of the Sumerian and Phoenician type. [3]

---

1. Dr. G. R. Hunter, *The Script of Harappa and Mohenjo-Daro*, p. 12.

2. *Ibid.*, Vol. VII, p. 177.

3. *Dravidian India*, p. 88. *Journal of the Royal Arts Society* of January 5 of 1934. Vol. 82, No. 4233. *Further Excavations at Mohen-jo-Daro* by Mr. E. J. H. Mackay, M. A., L. L. D., F. S. A., p. 213. Skeletal remains show they were of a big brained people who, like the Sumerians, had big noses. One group of skulls fall into the Mediterranean group. It is not surprising to learn of the connection between certain of the people of the Indus Valley and of those of Mediterranean. (p. 214). The city was extensively engaged in trade with both Sumer and Elam. This is proved by seals of Indian workmanship found in those countries; and especially

In deciphering some of the inscriptions, Rev. H. Heras S. J. has shown with a wealth of illustrations that the religion of the Mohen-jo-Daro people was non-Aryan. The language so far deciphered is distinctly Dravidian.[1]

It will be profitable to pursue the subject a little further. Mohen-jo-Daro means the mounds of the dead. That name is very appropriate for that part of the country. The subterrestrial discoveries at Mohen-jo-Daro have led to the disclosure that several cities lie buried there, one beneath the other. They have also revealed the fact that an advanced state of culture existed in that region in the remote past. The history of the locality can now be reckoned by millenniums covering Greek and Minoan civilizations, the initiation of Buddhism in India, and even Egyptian and Babylonian culture.[2] Of their religious culture some traces

---

at Sumerian sites. Objects of both Sumerian, Elamite origin have been found in the Indus Valley—such as vessels, beads, pottery and toys. (P. 218.) Every house kept the figurine of the Mother Goddess. Considerable skill they had in the manufacture of stone beads, masonry with bricks, ivory combs, tools and implements of copper and bronze. They were exceptionally clever in painting pottery. Shells spaced with lines for measurements on the decimal system have been recovered.

1. *Journal of the Bombay University*, Vol. V, July 1936.

2. *Myth, Matter and Spirit* ,pp. 152-3.

are left in their icons which include the mother-goddess, the phallus and a male god who has been regarded as Siva. Sir R. G. Bhandankar has, after a painstaking analysis, shown that phallic worship and that Rudra Siva were of non-Aryan origin.[1] In the opinion of Mr. R. D. Banerji and others, Mohen-jo-Daro and Harappa were built by Dravidians.[2] The presence of the Brahuis in Baluchistan lends considerable support to the view that the people who built up the culture there were the Dravidians.[3] "The Brahuis in Baluchistan and in Sind are Muslims to a man. They speak a Dravidian language......No one seems to know who they are and where they came from...Kalār, which has been knit up with the destinies of the

---

1. *The Cultural Heritage of India*, Ramakrishna Centenary publication, pp. 6 and 10. The incriptions procured from there refers to the *enmai* (eight bodies), and *mun kan* (three eyes) of the Supreme Being. This surely refers to Siva only. *The Religion of the Mohen-jo-Daro People according to the Inscriptions* in the *Bombay University Journal*, Vol. 5, July 1936; *Sri R. K. Centenary Publication*, called the *Cultural Heritage of India*, pp. 6, 61.

2. *Prehistoric Ancient and Hindu India*, p. 10.

3. *Dravidian India*, p. 178. Among the modern Indians as amongst the modern Greeks or Italians, the ancient pre-Aryan type of the head has survived; and it is to this Dravidian ethnic type of India that the ancient Sumerians bear most resemblance. Professor P. T. S. Iyyengar's *History of the Tamils*, pp. 36—7. Mr. C. F. Oldham in his *The Sun and the Serpant* shows the presence of the Dravidian element in the people of North India.

Brahuis, ever since they emerged from obscurity, was, at various times, called Kalār-i-Sēwa, after an Hindu dynasty, Kalāl-i-Nīchār......In old days the confederacy was a family writ large. The head of the family was section-leader, then the clan-leader, then the chief.........Bilingualism is common. But Brahui, the sole champion of Dravidian, shows a united front. It is in the grammatical system that it reveals its Dravidian origin. True, the words, from the original Dravidian stock form a minority. But it is a minority of stalwarts. It is composed entirely of words to express fundamental concepts of life." 1

Thus one finds the trace of the Dravidians, in ancient days, in several places, not only in India, but also in other parts of the world, though, latterly, within historical times, that tract of territory south of the Vindhya mountains southward to Cape Comorin is the home of the Dravidians. The Rig Veda speaks of the fight of the Aryans with the Dasyus from the moment they crossed the Hindu Kush. During the Epic period, numerous Dravidian tribes were still inhabiting Northern India. The Gāndhāras, the Māhisis, the Matsyas,

1. Sir Demis Bray on *Brahui Language*, Part II. *The Brahui Problem*, pp. 1, 5, 7, 14–16, 21.

the Ňāgas, the Garudas and Baȟlikas, point to the presence of much Dravidian blood in the veins of North Indian people.[1]

Sir John Evans is emphatic in his assertion that "Southern India was the cradle of the human race, and the passage ground by which the ancient progenitors of Northern and Mediterranean races proceeded to the parts of the globe which they now inhabit."[2]

There is a good deal of truth in the remarks of Mr. W. Reade that India, as a land of Desire, has contributed much to the development of man. Open the book of Universal History at what period we may, it is, he says, always the Indian trade which is the cause of the internal industry and foreign negotiation.[3]

The people who were mainly responsible for the early Indian trade were the Dravidians. They formed one of the principal seafaring sections of the Sumerians. The Dravidians of South India

---

1. *Light on the Mohen-jo-Daro Riddle*, Fr. H. Heras S. J. in the *New Review*, July 1936.

2. Presidential Address before the British Association for the Advancement of Science, 1897. Mr. E. J. Forsdyke, M. A., F. S. A., who contributes the article on Crete to the Supplementary Volumes of the *Encyclopaedia Britannica*, calls Sir John Evans as "the most experienced and the most active of Cretan explorers." Vol. I, p. 175.

3. *Martyrdam of Man*, 22nd Impression, pp. 40—41.

lived near the sea and were familiar with it. They became skilled fishermen and boat builders. *Tōni*, *Otam*, *Pathemār* and *Kappal* are Dravidian words. There is abundant evidence, writes Mr. Richards, to show that a large proportion of the ancient trade between India and the west was carried on Indian bottoms, and it seems certain that the maritime enterprise of ancient India was in the hands of the Dravidians.[1] They formed the large proportion of the sailors of the Indian Ocean.[2] To them the long chain of backwaters on the west coast supplied a sort of elementary school of navigation.[3] They gave rise to the race of sailors who carried Indian goods in boats to Africa and Arabia in the west and to Malaya and China in the East.[4] Abdu-Razzak is considered one of the most veracious historians. He speaks of Malabar sailors as 'bold navigators' whom the pirates did not dare to attack. Barbosa refers to them as 'very expert seamen.' They were jack of all

1. *Mythic Society Journal*, Vol. VI, p. 182. *The Payyannur pattu*, a very ancient Malayalam poetical work, clearly indicates the seafaring habits of the Kerala people, and the wide reach of their maritime trade.

2. *Dravidian India*, p. 131.

3. *Dravidian Element in Indian Culture*, p. 82.

4. *History of the Tamils*, p 12.

trades as well.[1] Evidently, those among the sea-men who could not get work became pirates about whom Maco Polo, Varthema, Barbosa and Pliny speak in no complimentary terms. They took with them their families and stayed out during the summer. They attacked with flights of arrows; and their shots never fail. They toured in fleets of twenty or thirty vessels so as to form a cordon in the sea.[2] Ships were then built in Cochin.[3] Even in later days, they were being built in *Palluruthi* (Palliviruthi,) and there exists even now a part of the backwaters in front of Mattancherry in Cochin called *Kappalchāl* (channel for the ships). Extensive travel by sea in very early times can alone explain the possibility of the colonisation of the Mesopotamian valley on the one side and of the Indian Archipelago on the other.[4] The Dravidians traded with the ancient Chaldeans long before the Vedic language found its way into

---

1. *Economic Condition of South India*, by Dr. Appadora, M. A., Ph. D., Madras University Historical Series, No, 12, p. 652; Barbosa's *India : An Account*, II, pp. 64—5.

2. *Economic Condition of South India*, pp. 637—9.

3. Yule. *Cathay*, 66—7; Varthema's *Travels*, pp. 152—4; Barbosa's *Account*, II, pp. 93 and 107.

4. *Dravidian India*, p. 36. Also Mr. Hall's *Ancient History of the Near East*, pp. 173—4.

India.[1] In the words of Dr. Sayce, the commerce between India and Babylon must have been carried on as early as about *3,000 B. C.*, when *Ur Bagas*, the first king of the United Babylonia, ruled in Ur (Mughair) of the Chaldees.[2] The people of South India used to cross over to the islands of the Indian Archipelago, Java, Sumatra, Borneo and establish colonies there. From Java they pushed on to the mainland and founded the Indian colonies of Siam and Cambodia.[3] The nature of the Sumerian excavations argue the probability of an active intercourse between South India and Sumeria from early times, most probably by sea. Even the most critical student has not denied the maritime connections between South India and the lands of the Persian gulf from the 7th or 6th centuries B. C. Abundant evidence are available to attest to active trade and culture contacts maintained by the ports on the West Coast of India with the important parts of Maldives in mediaeval times.[4] From early times the Chinese

1. *Dravidian India*, p. 131.
2. Dr. R. Mookerji's *Indian Shipping*, p. 85. Also Professor Sayce's *Hibbert Lectures*, pp. 137—8.
3 *Hindu Colony of Cambodia* by Mr. P. N. Bose, M. A., p. 2.
4. Madras University Lecture on *Ancient Maritimes Routes of the Indian Ocean*, by Prof. K. A. Neelacanta Sastri, M. A., *The Hindu* of Feb. 5, 1937.

had part in the sea-borne trade of Malabar.[1] Guilds existed among Dravidian traders from the remote past. Maṇigrāmam is a merchant guild, a trading corporation, as Ayyāvole. Their endowments to temples indicate they were Hindus. These guilds, they formed wherever they went. The temple and tank of Śrī Narayana in Takopa in Siam was placed under the Dharma-Setti of Maṇigrāmam.[2]

The Indian art, particularly the Dravidian expression of it, spread its influence far afield to Ceylon, Burma, to Siam and Cambodia, to China and Japan. This cultural wave passed by way of the Malaya Archipelago into the wide spaces of the Pacific Ocean. The small islands of Micronesia, Melanesia and Polynesia seized and retained a small contribution from the rich stream that flowed across Oceania. That stream carried to Central America the inspiration for the marvellous civilization of the Mayas and Incas. The tradition there is that "the scum of the sea"

1. Yule, *Cathay* I, p. 86—7. *Madras Journal of Science* XIII, Pt. I, pp. 115—6.

2. *Economic Condition of S. India*, p. 398. *Epigraphica Indica*; IV, pp. 290 ff., also XVIII, pp. 69 ft. *South Indian Inscriptions*. IV, 147; 439 of 1917; Hultzsch, J. R. A. S., 1913, pp. 337—i. *Ep. Ind.* III, pp. 67—9; *Travancore Archaeological Series*, II, 9 9 line 24.

subjugated the earliest inhabitants of C. America. Hrdlicka,* in his *The Genesis of the American Indians*, has set out in detail and estimates the coming of the original settlers as between 25,000 and 10,000 years ago, while, according to Lehmann, the Maya written history starts with A. D. 424.

Monuments similar in design and workmanship to those of Egypt are found among the ruins on the banks of Maya rivers, mainly the Usamacintla. The Spaniads were responsible for the destruction. Maya sculpture was predominantly a temple sculpture. It reproduces in detail the sculpture of Angkor-vat and other cities in Cambodia. The most famous sculptural detail in old Maya region is in Copan. Though there are no elephants in America, you find elephants in sculptures there. In Cambodia, Gaṇēsa, the elephant-headed god, is the chief of the pantheon. Across the Pacific, he is changed into the Rain-god. Hanūmān and Indra are there. The Maya Old Empire was certainly the work of an alien civilization from that ferment of cultural activity which reared the palaces and temples of the Chams and Khmers in Cambodia, which inspired the Buddhist temple at Voro-Budur in Java and

the temple of Kalasan.[1] Statues there are in Peru and Mexico with a marked semblance to Siva; there is a temple dedicated to the Sun. Indra, Ganesh and Hanuman have been traced to Gautemāla.[2]

The suffix *mala* or *mal* in Guatemala, Uxmal, Izamal, etc., and names of towns like Chakanputun, Ichpautun, etc., are other indications of the connection of the Dravidian with the Mayan civilzation; for *mala* (hill) and *pattan* or *pattanam* (town) are familiar Dravidian words.[3]

In later days, Augustus conquered Egypt in B. C. 30, and he tried to develop a direct sea trade between India and the Roman Empire. Though extensive trade existed from very early times between the Mediterranean cities and the ports of Kerala, neither the Phoenicians under Hiram, the Jews under Solomon, the Syrians under the Seleucids and the Egyptians under the Ptolemies took the open route. It was the Romans who revolutionised the maritime trade by discovering what Pliny calls a compendious route.[4] Subsequently,

1. *The Conquest of Maya*, by J. L. Mitchell, pp. 25, 32, 39, 56, 85, 87, 89, 113, 119, 120 and 148.

2. *Matter, Myth and spirit*, by Dorothee Chaplin, pp.25 and 147.

3. Proceedings of the 7th All-Indian Or. Conference: *On Mayan Civilization*, p. 345—6.

4. *Cochin State Manual*, Government Press, pp. 35—6.

as a result of embassies sent by the Chēra the Chōla and the Pāndya monarchs, the volume of India's trade with Rome expanded to huge proportions.[1] Thus, to quote Professor Sylvan Levi, "The movement which carried Indian civilization towards different parts of the globe about the beginning of the Christian Era was far from inaugurating any new route. Adventures and traffickers and missionaries, profitted by the technical progress of navigation, followed, under the best of conditions of comfort and efficiency, the ways traced from time immemorial by the mariners of another race whom the Aryans despised as savages."[2] I wonder how the ancient Dravidians came to be treated or even spoken of as savages. Not even the wildest canons of an Aryan poetical license would permit that latitude. To put it mildly and without any warmth of feeling, one has to admit that the Dravidians had

---

1. *History of the Tamils*, p. 195. Mr. Warrington's *Commerce between the Roman Empire and India*, p. 37. The published researches of Messrs. G. E. Smith, W. E. Schoof, J. W. Jackson, W. J. Perry and others give ample proofs of the extreme antiquity of the intercourse between South India and other centres of civilisation. (Vide Dr. G. Slater's *Dravidian Element in Indian Culture*, p. 73.)

2. *The Pre-Aryan and the Pre-Dravidian in India*, translated by Mr. P. C. Bagchi, M. A., p. 125.

a high civilization from which the Aryans themselves had to learn much. It is now established beyond question that they knew agriculture, had coins, and used ornaments of gold and silver, and weapons of iron and bronze, They built forts, towns and temples, and worshipped Mother Goddess. Their literature was rich. They built ships, navigated the seas and carried their commodities and their culture[1] to distant lands.[2] So far as evidence is available, it is now certain that, from the dawn of history, contact existed between South India and the Mediterranean area, the Tigris-Euphrates Valley and China, the three other foci of civilisation. The narratives of the travels and voyages of Alberuni, Marco Polo and Vasco de Gama in the 11th, 13th and 15th centuries prove the wonderful continuity of this commercial history. In the 3rd century B. C., India sent envoys to the Greek monarchs of Egypt, Syria, Macedon, Cyprus and Cyrene. Canarese passages have been found in a

1. *Mythic Societys' Journal*, Vol. VI, p. 157, quotes the following from Tylor's *Primitive Culture*, Vol. I, p. 1. Culture in its broad sense is "that complex whole which includes knowledge. belief, arts, morals, law, custom and any other capabilities and habits acquired by man as a member of society."

2. *Dravidian India*, pp. 161—3.

Greek farce written in an Egyptian papyrus. The influence of India on Chinese art and literature has been intense, while the civilisation of Java and Sumatra is saturated with it. The pageant of India's commerce shows that, within historic times, Peninsular India has been in direct contact with East Africa, Somali-land, Abyssinia, Egypt, Arabia, Babylonia, Indonesia and China, to say nothing of the Makran Coast. The panorama of possible cultural influences is wide.

Let us glance at it for a while, and see if our vision will carry us further into the corridor of time.[3] The vision may not be perfect and the sights may be blurred; but the trial is worth the taking; and it will be the duty of the future historian to rectify the errors or to supplement the information here given or already available by a comparative study of the materials and scripts now being unearthed in the various centres of the globe.

---

1. 'A true historian does not reassemble the past from its broken fragments, he re-creates it......A historian is as much a creative artist as is a good scientist, his work is as much an act of thought. He does not subscribe to the fantastic theory of an objective past, ascertainable and recordable by mere drudgery, the toil of ants." *The World of Man*, p. 5, by Mr. L. J. Cheney, M. A., Cambridge University Press.

A little over 100 years, Egypt was a sealed book to the moderns. The Pyramids stood four-square to the sandstorms of the desert, and the Sphinx regarded the Nile with the same inscrutable gaze that had puzzled the ancients. It was the Rosetta Stone that for the first time unfolded to us the romance of Egypt. During the Napoleonic war, it was a sapper who secured it, because it was covered with strange writings. It contained the picture-writing of ancient Egypt and the everyday writing of ordinary people. It was the labours of Dr. Young and Mr. Champollion who furnished a clue to the reading of the mystery of the Rosetta Stone, and thus opened to the modern world the way to the ancient knowledge of Egypt.[1]

There were some who thought that this picture-writing which was found in tombs and on old papyri manuscripts represented the oldest writing in the world. But the pictures clearly showed that they are cleverly drawn and indicated training and true artistic perception. That pitch of perfection could have been reached only by time. As Profr. Sayce says, 'the artistic excellence which the Eygptians had between 3998 and 3969 B. C.

1. For materials of this and of the next three paragraphs, I am indebted to the *Romance of Excavation* by Mr. David Masters.

was the climax of long years of growth.[1] Professor Flinders Petrie has now established that crude signs preceded the picture-writing. This savant is an authority on ceramics and can deduce amazing facts from a fragment of a broken pot. He has linked the culture of Egypt with that of Crete, far away in the middle of the Mediterranean sea.[2] This view has been confirmed by the excavations of Professor H. Schliemann who pointed to Knossos in Crete as the seat from which the Mediterranean civilisation sprang. His work was taken up by Sir Arthur Evans whose toils were long and unremitting. He found that in that little island, Crete, there flourished a civilisation as old as that of Egypt and Mesopotamia, a civilisation that flourished at least 5,000 years ago, that endured for ages before the Phoenicians launched their galleys in the Mediterranean sea. Mr. Banerji, the Indian who worked at the Indus Valley explorations, has concluded that the Indian

1. *Our Heritage of Thought*, by B. L. Day, p. 6.

2. At the close of the pre-historic age, the black pottery of the late Neolithic city of Knossos is found in the lowest level of the temple at Abydos. And in the royal tombs of the first dynasty there, many vases and pieces have been found which are clearly of the earliest age of painted Aegean pottery. (Vol. I, p. 237 of Harmsworth's *History of the World*).

culture has close connection with Crete and the Aegian region.[1] Striking similarities have been observed between the non-Aryan Indian religion of Crete and Asia Minor. The worship of the Mother Goddess is an instance in point. The principal Minoan Divinity was a kind of *Magna Mater*, a great mother.[2] So also in cults and decorative motif and, to a certain extent, in the scripts and languages, semblances are marked. It is for these reasons that Dr. S. Chatterji suggests that the Aegean Islands, Asia Minor and Mesopotamia might have originally formed one cultural area. Aegean civilisation was focussed in Crete. It was of such importance as to be considered likely to have exerted its influence on the nascent civilisation in Europe. Even Chinese civilisation was regarded as an offshoot of the Sumerian stock.[3] But we have strayed far away

---

1. *Dravidian India*, pp. 36, 41 and 42.

2. *The Rise of Civilisation in Crete*, by Professor F. Petrie in Harmsworth's *History of the World*. When noticing a *Guide to Knossos*, a recent issue of the London *Times* has remarked that the Buckingham Palace could easily go into the palace at Knossos.

The worship of the Sun which formed a feature of the Dravidians was very prevalent in Egypt, Babylon and Peru.

3. See the aforesaid Paper of Prof. F. Petrie; also see p. 261 of Vol. I of the above Harmsworth's History.

from Egypt. We shall go back to it for a few more moments.

The Egyptians worshipped the Sun for giving them light and the Nile for their life. To the Sun they built a magnificent temple at Helispolis, and the Cleopatra's needle formed an adjunct to that structure. It took years and cost a good deal of money in these days for the British Government for its transport to the Thames Embankment. What a miracle that it was made and set up in Egypt centuries ago. It was a standing monument of their high engineering skill.

The graves of Egypt reveal the rise of Egypt's civilisation. Tombs of stone needed no search; there are plenty of them; of Pyramids alone there are about eighty. Going back, the brick tombs get smaller until they disappear and only the grave remains in which the dead lie doubled up, as are found in some of the funerary urns of South India.[1] The Egyptians believed in another world to which souls journeyed after they left

---

1. *Mythic Society Journal*, Vol. VI, p. 165.

Another apparent link with the Mediterranean area is the existence of pre-historic dolmen-graves all over Peninsular India (See also the article on *Archaeology* by Mr. A. Govinda Warriar, B. A., B. L., in the *Progress of Cochin*, p. 277).

their physical bodies. Again, every human being was considered by them to own a double. These notions necessitated the embalming of bodies, their preservation in durable tombs, and the provision for all comforts during the passage of the double to the Egyptian heaven. Hence the pyramids. 1,00,000 men had to slave for 30 years to build one of the pyramids; and Herodotus says that a sloping road for the transport of materials to that took 100,000 men 10 years to construct. And about the nature of the supply of the funeral equipment, we can form some idea when it is known that the value of the contents of the tomb of Tutankhamen is computed at £ 30,00,000. There is no wonder therefore that, in Egypt, grave stealing was cultivated as a fine art. To rifle a tomb, as a rule, was considered a heinous sin; but the robbers were prepared to undergo sacrifices in the next world for the prospect of a tolerable life in this one. So a constant battle of wits went on in the Valley of the Tombs of Kings between those who desired to see the tombs unmolested and those who desecrated them to abstract their treasures. We shall not tarry over these, except to note that, among the finds, the pottery and the tablets containing inscriptions in Babylonian,

Sumerian or the Phoenician cuneiform scripts throw a flood of light on the Dravidian riddle. The reading by Dr. Rawlinson of the cuneiform inscription of Darius at Behistun in Persia and the labours of Mr. Layard among the ruins of Nineveh and Babylon serve a similar end. Mesopotamia was considered the garden of Eden. Letters written in cuneiform characters passed between Egypt and Mesopotamia. In the Amarna age (1400 B. C.) there were many Indo-Iranian rulers in the Syrian and Mesopotamian kingdoms. The name Śunaśśūra occurs in the Hittite cuneiform document. This is an Indian name.[1] The correspondence between the Egyptian Government and the sister Governments in Asia, found at Tel-el-Amaru, makes us known to the Mesopotamian kingdom of Mitanni. Among the letters was one from a king, Deśratha, and written in the native language of the country. The deities invoked in it are Indra, Varuna and Mitra. In his summing up, Prop. Sayce states that in Mesopotamia and Eastern Asia Minor there was a people who spoke Sanskrit.[2]

---

1. *Oriental Studies*, edited by J. D. C. Pavrey, pp. 127—9. Oxford University Press.

2. Do. pp. 398—402. In Dusarath's letter occurs Masrianne and Murwukha. Kha is the territorial suffix, as in Mukis—Kha,

The original inhabitants of Mesopotamia were Sumerians. Though they were a peaceful, pastoral people and had a chequered career owing to the waxing and waning ascendancy of Babylon and Assyria, they still stand out in the dim past with a culture far higher than that of their surrounding nations. Materials received as relics from the banks of the Euphrates and the Tigris,—pottery of the best sort, fine statuettes in gold and silver, sealed weights of clay, and laws inscribed on bricks,—all these testify to the high level of their civilisation.[1]

There was extensive intercourse between South India on the one side and Egypt and Babylon and Assyria on the other.[2] The great Egyptologist, Flinders Petrie, after having discovered portraits of Indian men and women at

---

the land of the Mukis, and interchange with Mizzirre (Egypt) and Mitanni.

1. *The Illustrated London News* of November 2 of 1929, of November 29 of 1930, November 21 of 1931, of March 12 of 1932 and of February 11 of 1933, give descriptions of the diggings at Ras Samra, an ancient port on the Bay of Minet-el-Beida, and of the crticles recovered. It was a commercial centre grown rich in the 3rd and 2nd millenium B. C. by the export to Egypt and the Aegean of Asiatic produce from Syria and Mesopotamia. Tablets written in the Babylonian, syllabic Sumerian and in the Phoenician auneiform alphabetic scripts were got from there.

2. *Indian Historical Quarterly*, Vol. I, page 644.

Memphis, remarks. "These are the first remains of Indians on the Mediterranean...We seem now to have touched the Indian colony in Memphis." [1] There is a marked resemblance between the Mediterranean race and the Dravidian population.[2] The Egyptians, helped by Hiram, the king of Tyre, and the Hebrew king, David, commenced their periodical commercial expeditions to Musiris.[3] Earlier still, Moses refers to the use in religious worship of large quantities, of cinnamon and cassia, products peculiar to Malabar.[4] The gates of Carthage were made of sandalwood from the same country. The Indian teak was found in the ruins of Ūr.[5] It must have reached there in the 4th millenium B. C. when it was the seaport of Babylon and the capital of the Sumerian kings. This particular tree grows in Southern India where it advances close to the Malabar Coast and nowhere else.[6] The word Ūr itself is the

---

1. *Visva Bharathi* of January 1926, page 368.
2. *The Dravidian Element in Indian Culture*, p. 19. *Tamilian Antiquary*, No. 8, *On the distribution of races round about the Persian Gulf*, by Mr. J. A. Saldana.
3. *Dravidian India*, p. 133.
4. *Malabar Quarterly Review*, Vol. III, pp. 74 *et seq*.
5. *Indian Shipping*, p. 85. *Economic Condition of South India*, pp. 452, 489, 525—9.
6. Ragozin's *Vedic India*, p. 305.

Tamil-Malayalam word Ur, meaning a town. [1] "Professor Elliot Smith reminds me", says Dr. Gilbert Slater, "that the original form of the Mother Goddess in Egypt was the Divine Cow, and that her worship was of extreme importance in Egypt from the 4th millenium onwards." The adoration of the Mother Goddess and of cows is, so to say, a fundamental of the Dravidian religion.[2] Again the Sacred Bull in Egypt and the Nimrod's Bull in Assyria find their Indian analogue in Śiva's Bull Nandi. The social institution of the Nayars, an important branch of the Dravidians, are of the type that the very extant Egyptian literature depicts as there and then disappearing.[3] There is affinity in the scripts that were in use in the different centres. The Sumerian language survives in the script called cuneiform. The early Sumerian writing was also pictorial [4]

---

1. In Southern India, particularly in Malabar, there are several places whose names end in Ur. Chittur, Trichur, Cranganur, are all towns in the State of Cochin, where there are many villages with Ur endings—Perumanur, Ariyannur. Pazhayannur, Kattur, Ollur, to name a few at random. (See *Madras Review*, Vol. I, p. 346).

2. *The Dravidian Element in Indian Culture*, p. 109.

3. *Dravidian India*, p. 167.

2. *A Sumerian Reading Book* by Mr. C. J. Gadd, Oxford University Press, pp. 8—9. The Sumerian writing was a pictorial

and linear. A linear as well as a semi-pictorial form of writing was diffused in Crete at a very early period. The Phoenicians were familiar with the art of Sumerian writing which they modified in some ways. According to Dr. Burnell, the Indian alphabet came direct from Phoenicia.[1] His conclusion is that the South Asoka alphabet and the Vaṭṭeḻuttu alphabet, the most ancient Tamil and almost the present Malayalam character, are derived from the same source.[2] Dr. Buhler says that the Hindu traders may have learnt the language from Mesopotamia.[3] Nicoli Conti speaks of the common use in Malabar of palm leaves and iron pen for writing, and attributes the rounded style (*Vatteluttu*) to these materials. Vaṭṭeḻuttu was the prevalent script in which Tamil was written in the early centuries of the Christian era. In Pāndya it gave place to Tamil about the time of the Chōḷa conquest, though in the insulated Malaiṅādu (Malabar) it continued as late as the

system like the Egyptian hieroglyphics, even though obscured by the lineal style of writing. (Page 263 of Vol. I of Harmsworth's *History of the World.*)

1. *Elements of South Indian Paleography*, p. 8.

2. *Madras Review*, Vol. I, p. 330.

3. *Indian Paleography*, Appendix to Vol. XXXIII of the *Indian Antiquary*, p. 16.

middle of the 18th century.[1] Vaṭṭeḻuttu is a modification of Kōle-eḻuttu;[2] and the ancient chronicles preserved in the State Record Rooms and in the archives of aristocratic families in Malabar are written in this character. The Pandyans, it is noteworthy, seems to have got their alphabet from the Chēras.[3]

Orientalists, many of them, are prepared to concede that the Sumerians, the Mediterranean race, are branches of the early Dravidians. They also admit the antiquity of the Dravidian civilisation. Then, why do some of them state, without any qualifying clause even, that the Dravidians got their script from the Phoenician? I venture to say that the level and the antiquity of culture

---

1. *Travancore Arachaeological Series* I, p. 286. The script on the seals found at Harappa and Mohenjo-Daro is closely allied to signs recorded from Elam, Cypres, Crete and probably further. *Modern Rev.*, ap. 1934, p. 425.

2. *Madras Manual of Administration*, Vol. III, p. 462. Dr. Buhler remarks that the letters of the old Indian alphabet are set up as straight as possible. (Vide p. 18 of the *Indian Paleography*). I think that is why they are termed kole-eluttu (kole = a stick, straight as a stick.) Perhaps this latter writing was in vogue before the use of the palm leaves and the iron pen. Before the palm leaves, bamboo splits were in use. Cochin State owns such records even now.

3. *Indian Antiquary*, Vol. XXII, p. 58. Dr. M. Collins has shown the existence of a Dravidic substratum in the languages of North India. (*Dravidian India*, p. 77.)

are in favour of the *former*; at any rate, all that could be safely predicated is that it is difficult, at this distance of time, to decide who the lenders and who the borrowers were.[1] The Vedas contain no hint of writing; and scholars like Winternitz and Macdonell are of opinion that the Dravidian merchants are very probably responsible for the introduction of a script into India. For centuries writing was confined to commercial and administrative purposes. Merchants not priests developed this basic Art.[2] We shall stop here on this topic, and go on with the general subject.

I referred to the similarities in cultures of several places. The resemblance was so remarkable that scholars grounded it on the tradition that the Indian Ocean was once a continent called Lemuria, which touched China, Africa, Australia and Comorin. There are vestiges of this culture even in America. Traces of Indian culture have been found in the Phillippines and some scholars believe that the

---

1. The origin of Vatteluttu still remains an unsolved mystery. (*Mythic Society Journal*, Vol. VI, p. 171).

2. Will Durant's *Story of Civilization*, p. 406; Winternitz, *Literature* pp. 31—2; Macdonell's *India's Past*, p. 7; *Buddhist India*, pp. 114 and 120.

Maya culture of Central America has an Indo-Polynesian background.[1] In the old world, Mr. Wells writes in his History,[2] before 4,000 or 5,000 B. C., there primitive civilisations not unlike this (Maya) civilisation, civilisations based upon a temple, having a vast quantity of blood sacrifices with an intensely astronomical priest-hood. The diffusion of cultivated plants affords pregnant evidence of cultural connection. Tobacco, chillies, sweet potatoes, ground-nut, cashewnut, the guava, the papaw have all been introduced from the American continents; but, as Mr. Richards puts it, the chain of transmission is so long that their evidentiary value is reduced to a minimum.[3] Not so in the case of China. To the commanding

---

1. *History of India and Indonesian Art*, by Dr. A. K. Coomaraswami, p. 156.

2. *History of the World*, by Mr. H. G. Wells, p. 48. It looks as if Mr. Wells is describing a Bhadrakali shrine of old Malabar. Why should I say old? Even now, specimens of this sort exist. See Volume III of the *History of Kerala*, p. 180. I remember to have read, in an old number of an American Journal on Anthropology, an article from Sir J. Johnstone, in which he speaks of a tribe of Indians in the interior of South America called Nairre, who have structures like Malabar temples.

3. *Mythic Society's Journal*, Vol. VI, p. 163.

Indian maritime activities have to be correlated in due time with the culture developed in Oceania where, in distant New Zealand, traditions survive of a migration from Hawaiki, identified with India. (Page 158 of the Suppy., Vol. I of the *Ency. Britanica*).

influence which Buddhism exerted over the destinies of China, recorded history bears eloquent testimony; and Buddhism went there from India. The number of Indian scholars who were taken there for teaching that religion and translating works allied to it is legion. China was known to its people as Fien Hsia. Another of its early names was Cathay. The name China, Dr. Legge states, it got from India through Buddhism. Nothing certain is known of the origin of the Chinese people. Some consider them to be descended from Accadians, relying among other evidence upon the similarity of the earliest Chinese writing to the cuneiform script.[1] Another

---

Strabo (A. D. 120) speaks of a hereditary caste in Arabia Felix with customs and practices similar to those of the people of Malabar. (*Malabar Quarterly Review*, Vol. III, p. 76. *Christian College Mag.*, Vol. V, p. 278).

In his *Indo-European Folk-Tales and Greek Legends*, Mr. W. R. Halliday speaks of the indebtedness of the West to the East and refers to a marked predominance of diffusion from the East of folklore.

1. See the chapter on China by Mr. Max Von Brandt in Vol. 2, beginning on page 709 of Harmsworth's *History of the World*. Canon Taylor in his work on the *Alphabet* shows that the old alphabets of Korea and Japan were of Indian origin. (II, 348 f). Also see Perry's *Children of the Sun*, p. 560. Mr. Von Brandt's remarks on China deserve a wide publicity. "Of the early empires of Western Asia, none survived the dawn of the Christian era. In the west the civilisations of Greeks and Romans arose and crumbled......

alternative suggested is that the original home of the first emigrants into China was in the valley of the Tarim, where they may have come into contact with Accadian and Indian civilisation.

The worship of the ancestors, and the feudal form of early rule, which one of the ancient monarchs of China attempted to smother by a conflagration of books turn our thoughts to Dravida. It is even hinted that it is the Indian sea-trade with China or Cathay that entailed a chain of ports of call along the Malay Peninsula and the Indo-Chinese Archipelago, in both of which the art and architecture exhibit the profound influences of Dravidian civilisation.[1]

There is an idea abroad that it is not so much the trade but it is Buddhism which is responsible

---

But, in the far east, there lives to-day an Empire, vast in extent, painfully populous, a civilisation complex, elaborate, artificial to a degree, and tracing back its unbroken history beyond the date at which the Hebrew historian fixed the Deluge. . . . A strange people—a stagnant people to western eyes—as the Chinaman lived in the days of Confucius, so he has lived for 5 times 500 years. So he lives to-day—in all essentials unchanged—apart. But the West is knocking at his gates."

1. Mr. Waddell on the *Sumerian Origin of the Egyptian Civilisation and Hieroglyphics*, p. 70.

Fa Hian speaks of going from Java to Canton with 200 Hindu traders on board. (*Indian Culture in Java and Sumatra* by Dr. B. R. Chatterji, D. Litt., Ph. D.)

for the Hindu colonies to the east of India. Buddhistic faith, says an Indologist, became the one pure civilising influence in Java, Celebes and the adjacent islands, and also in Burma, Siam and Cambodia. From thence it was carried onward along the sea-border to China, Korea and Japan.[1] For purposes of argument, I shall for the present grant this. But this will not militate against my contention. For the Jains and the Buddhas wandered to South India in great numbers for the propagation of their religion and in search of lonely haunts for the practice of meditation.[2] The Kingdoms of Chēra, Chōla and Pāndya were in diplomatic relation with Asoka.[3]

Buddhism had a long and glorious innings in Kerala.[4] The Buddhistic Sanyasins went about preaching their religion, built vihāras and spent a good portion of their time in curing diseases and spreading education among the people here. The Nayars took to the new faith with eagerness. "Under the kind care and tutelage of the Buddha

1. *Visva Bharathi Quarterly* of 1926 April, p. 68.

2. *History of the Tamils*, p. 143.

3. *Mythic Society Journal*, Vol. VI, p. 165.

4. *Sahrdaya Journal*, Vol. II, p. 2, pp. 80—93. See the writer's articles on *Kilirur* and *Matilakam* in his *Speeches and Writings*.

Sanyasins, the Nayars attained a marvellous degree of scholarship and acuteness in all branches of Indian Śāstras.[1] They became religious teachers and preachers[2] and some attained fame as authors as well."

---

1. In literacy, Kerala at no time lagged behind. Pyal schools, Gurukula Vidyalayas, pathasalas, tols, mutts, viharas existed from early times which imparted instruction in different subjects in the various stages of the progress of education. These were not confined entirely to boys, but many were open to girls as well. Kannaki came all the way from an eastern district for higher studies to the University that existed at Matilakam near Cranganur. (See the chapter on Education in the *Progress of Cochin*. For ancient Gurukula Vidyalayas, see an article on the subject by Mr. A. Govinda Warrier in *Kairali*, Vol. 16, Nos. 2 to 4.) All through the centuries, this high tradition was kept up, so that in the *All-India Census Report* of 1911, Mr. Gait was in a position to compliment Kerala on its high percentage of literacy. Compared with other States and Provinces in India, "in total as well as male literacy Burma takes the lead, Cochin stands the second and Travancore third." In English literacy Cochin holds the first place, both in male and female literacy, and Travancore takes the fourth place, while Burma comes in only as the thirteenth. (Vide pp. 297 and 301 of the Travancore *Census Report* of 1931.) In higher education, Cochin and Travancore will easily lead off, and Burma will come only after it.

2. See the learned Introduction to *Rasa Vaiseshika Sutra* by Dr. K. Sankara Menon, M. A., L. T., Ph D., No. 8 of the *Sri Vanchi Setu Lakshmi Series*, Travancore Government Press. Dr. Sankara Menon says "Bhadanta Nagarjuna, the author of the work, must have been a Buddhistic Sanyasin of Kerala, educated and trained by Buddhists. The word Bhadanta occurs in Varaha Mihira's Brahat Jataka.... This appellation Bhadanta (= a man possessing white shining teeth. The Buddha Sanyasins are forbidden to chewt

The worship of Gods in temples was unknown to the vedic religion. The Hindus gradually copied it from the Buddhists who began to build vihāras

---

betel) is perhaps added to the name Nagarjuna to distinguish him from others who bore a similar or same name. Naga is a common name assumed by Nayars of Kerala. The popularity of the name may be due to the fact that the Nayars of Malabar who were of Dravidian origin were worshippers of Nagas (serpents). That the Nayars of Kerala went, in those ancient days, to such remote educational centres as Vijayanagar, Kashmere, Kasi, etc., can be born out". (See also p. 107 of the *Jubilee Memorial Volume* of the Dept. of Oriental Mss. in Travancore). It is an Indian monk Nagasena that is sent to China by the Kambujan King Jayavarma (484 A. D.). Re-Nagas and Nayars, See pp. 29 and 77 of *Bhasha Sahithya Charithram* by Mr. R. Narayana Panikkar, B. A.,

"എങ്കിലൊ അക്കടലുടയവർ നാകത്താന്മാരല്ലൊ ആകുന്നതു, അവർക്കല്ലൊ ആദികാലത്തെ വരുണൻ ഒരു നൂറെറട്ടു കാതം കൊണ്ടു തറമുഴവതും കൊടുത്തു എന്നു ചൊല്ലിയതു."

(ഒരു പുരാതന കേരളോല്പത്തി).

"കൈത്തിടമെ (കയ്യൂക്ക്) കരുവാന നാകത്താരെ
മെയ്ത്തിടമെ മെനി (അഴക്) യാന നാകത്താരെ
പൊയ്ത്തിടരെ (കള്ളന്മാരെ) പൊടിയാക്കും നാകത്താരെ
എത്തിശൈഷും (എല്ലായിടത്തും) പുകൾകൊണ്ട നാകത്താരെ
ചിത്തി (സിദ്ധി) മുത്തി (മുക്തി) കൈ കണ്ട നാകത്താരെ
വില്ലാളി വീരരാന നാകത്താരെ
വിരുതു കെട്ടി പടൈ വെല്ലും നാകത്താരെ
പുല്ലനെ (പുല്ലുപോലെ) വെല്ലാം തുറക്കും (ത്യജിക്കും)
നാകത്താരെ.

(ഒരു പഴയ പാട്ട്)

and set up images of Buddha in these for purposes of adoration and meditation. These vihāras were also centres of learning, and there was a great university at Matilakam, near Cranganūr, where at one time the Vidval-Sabha[1] was presided over by Iḷan-kō-Adigal, the author of Śilappadhikārom,[2] and the brother of the great Chēra ruler, Sen Kuttuvan. Iḷan-kō-Adigal became a

---

Briefly put, the Malayalam extracts, one from an old *Keralolpathi* and the other from an ancient song, will mean this :

The Nagas owned the sea. To them Varuna gave, in the early days, 108 Kathams (one Katham=about 5 Eng. miles) of ground.

Nagas have strong arms and beautiful bodies; they are a terror to theirs; they are far-famed; they are clever in the use of bows and arrows; they go to war with their family-devices displayed. They discard everything as mere grass, and gain perfection and final emancipation.

1. The Assembly of the Wise, a sort of witenagemot, to direct studies, to enact laws and even to give the last word on political matters.

2. *Manimekhala* and *Silappadhikaram* are two of the *Panchamahakavyas*, five great epics, of the Tamil literature. The former is by Chittala Chattanar, a great friend of the author of the other work. It describes the circumstances under which the heroine, Manimekhala, the daughter of Kovilan, a rich merchant, renounced the world and took the vows of Buddhism. She comes to Matilakam, near Vanchi, to complete her studies and to worship Kannaki, her step-mother, whose image had been set up in the temple, now well-known as the Cranganur Bhadrakali temple. The other kavya commemorates the lives of Kovilan and of Kannaki. See the writer's article on *Matilakam* in Dr. Law's *Historical Review*, Calcutta, Vol. V, p. 138.

Buddhistic ascetic and lived in a Chaitya[1] near Matilakam.

The treatment that is in these days given to lunatics in Tiruvidāi and to lepers in Takaḷi temples in Travancore are reminiscent of Buddhistic times. For, Hindu temples do not prescribe or dispense medicines.

But when Buddhism was on the wane, the vihāras were converted into temples. Śāstha is a Sanscrit synonym for Buddha, and one meets with any number of temples dedicated to Śāstha in Kerala, especially in that line of hills to the east of the backwater system where the ancestors of the Nāyars lived.[2]

---

1. Chaitya is from chita, a funeral pyre. These Chaityas gradually became places of worship like the graves of Mussalman Saints.

2. See the writer's article on the *Kilirur* Temple in the first number of the *Rama Varma Research Institute Bulletin*, Government Press, Cochin State. "At the time of the revival of Hinduism" says Dr. S. Menon in his Introduction to the *Rasa Vaiseshika Sutra* "many works of Buddhists were burnt and the Sanyasins had to leave Kerala with their works in a body to avoid sharing a similar fate." Both *Keralolpathi* and *Kerala Mahatmyam* speak of a severe contest between Buddhism and Brahminism for supremacy in Malabar (*Madras Review*, Vol. VI, p. 344). *Arayamanjusrimulakalpa* (Travancore Skt. series Nos. 70—76—84) deals with Buddhistic lore in regard to health, wealth, necromancy, astrology, etc. It was translated into the Chinese language. The original was, however, not available anywhere except in Kerala.

At the time of the religious revival in Malabar, Nāyars accepted the Hindu faith with warmth and devotion; and to-day one finds in Malabar no more pious worshippers of the gods and goddesses of the Hindu Pantheon than the Nāyars.

Thus, even if it be the faith and not the trade that carried the Indian culture to Java and other parts, the claim of the Dravidians need not become the less forceful. But I would still contend that it was the trade and the wordly gain and not the faith and the life beyond that made the Dravidians face the risk of voyages in unchartered seas.[1] No doubt, theirs was a peaceful penetration and gradual colonisation and, in latter days, a temple was one of the first steps in gaining their ends.[2]

In the hands of Pandit K. P. Jayaswal, it has served to throw light on a dark epoch in Indian History and to question the correctness of some views of Vincent Smith. (See p. 108 of *Jubilee Memorial Volume* of the Dept. of Oriental Mss. in Travancore).

1. Mr. Keul Weule writes in Vol. IV, p 1421—2 of the Harmsworth's *History of the World*—"All the nations which ventured out on to the Indian Ocean in times known to history were induced chiefly by commercial objects to make such voyages.. The magnet which chiefly attracted navigators to this ocean was the peninsula of India."

2. Page 28 of the *Hindu Colony of Cambodia* by P. N. Bose, M. A. Mauritius is a small island in the Indian Ocean. It is mainly inhabited by Indians from South India. It contains a number of South Indian temples where South Indian festivals are held regularly. *Hindu Illustrated Weekly* of 11th March, 1934.

Our earliest information about Java, writes a competent authority, can be traced to Indian traders. They gave the princes the power to enhance their revenues by trade. They had no small share in the work of political consolidation. Indian culture organised the constitution, made laws and introduced writing. Inscriptions and ruins and the accounts of Fa Hian testify to these. Oldest traces of the Hindus have been found in West Java. There must have been a kingdom in that part whose monarch was favourable to the new religion. It is possible that the Buddhist then appeared. [1]

---

1. See the chapter on *The Islands of Malayasia and their Story* in the Harmsworth's *History of the World*, beginning on p. 406.

The perusal of a text like *Tanttu Panggelaran*, an old Javanese work of the nature of a Purana, enables one to realise how theology, mythology, religious concepts and the phylosophy of Puranic Hinduism made a thorough conquest of Java. (P. 128 and 130 of *Prabudha Bharata* of March, 1934).

Indian Review of March, 1934, p. 200, quotes an article of Mr. S. Viswanatha in *India and the World*.—

Buddhism came to Java from South India. Java is considerably influenced by South India in its culture. The Manimekhalai tradition seems to have taken a deep root in Java. The name of the sea-goddess among the Javanese in Manimekhalai. In the Tamil Epic the heroine Manimekhalai is said to have proceeded to the shrine of Champapati and later to Java which had its capital at Nagapuram (a suggestive name, which means the city of the Nagas).... The introduction of the worship of Bhagavathi, or the dedication of the temple to the goddess in Indo-China is directly due to religious influences from the Malabar coast.

The immigrants from India, continues the same writer, seemed completely to have assumed the lead in Sumatra and to have created a feudal kingdom quite in the Indian style.[1] Bāli and Borneo were profoundly influenced by the Indian culture.[2] Malayism is always predominant in the Philippines; and the key to the ancient ancestry of the Australians we find in the still existing trade of the Malays on the north coast of that continent.

Mr. Fournereau has collected the six names of the Indian colonies after the annals of Luang-Phrabang.[3]

(1) Yavanadēśa (north of the peninsula, comprising Me-Kong) with Chūdānagari as capital;

1. *Dravidian India*, p. 915.

2. *Ibid*, p. 919. In the Island of Bali, Hinduism is still a living religion. *Prabudha Bharata* of March, 1934, p. 125. *Bali, the Enchanted Isle* by H. Eva Yates, pp. 31—2, 34, 38—40, 62—4, 72, 76—7 and 102.

3. *The Indian Colony of Siam* by Mr. P. N. Bose, M. A.

Mr. J. Campbell says that Kera is the land of the Hittites. Some say that Syria is a Greek adaptation of Kera, Etruscan Kara, Japanese Kori (Korea), old Kars. Yet another set of people think that one can hear of the echo of Nayar in Navarese and Naharci, the Scythic Neuri, Nairi of the Assyrians, and the Nahanti, Navatl, or Niquirians of America. (*Report of the Travancore Jenmi-Kutiyan Committee*, presided over by Mr. Justice Raman Thampi, B. A., M. L., pages 46 and 62).

The similarity in the expression of the countenance of the Bengalis and the Nayars, in their customs and manners and in the

(2) Champadēśa (land of Chams, south-east from Hui to sea) with Champāpuri (Annam) as capital;

(3) Kāmbōjadēśa (whole of Cāmbōja or Cambodia with the gulf of Siam as limit);

(4) Syāmaēdśa (north-west Siam up to Salonen);

(5) Rāmaṇyadēśa (Pegu and part of Burma);

(6) Malayadēśa (same position as now).

Indian contact with Indonesian lands may have been made centuries before the Christian era. Suvarṇabhūmi (Sumatra) is mentioned in the *Jatakas*, the Epics and the *Mahavamsa*. Sugrīva refers to Jāva (Yavadwīpa) when he sends out searching parties in quest of Sīta.[1] Rulers with Indian names (Varma)[2] and using an Indian language are early met with in Champa, Cambodia, Sumatra, and even Borneo.[3] Even in such a remote area as Vocanh in Annam, there is an inscription in an early South Indian script.[4] From a study

development of their respective languages and literatures, is remarkable

1. *Indian Culture in Java and Sumatra* by Dr. B. R. Chatterji.

2. The term Varma occurs in the names of all the male members of the Ruling Family of Cochin.

3. *History of India and Indonesian Art*, p. 156.

4. *Ibid.* p. 195

In old Siam, a great literary monk is called Nankitti. It may be a variant of Nanukkutti, a very common name among Nayars.

of *Manimakhala* it may be inferred that, before the Christian era, the Dravidians traded with the islands of Java, Sumatra and also Malaya.[1] An archaic Tamil inscription in Siam tells how the Indian merchants used to go to trade and settle down there in early days. Reference is made in that to Nārāṇam, a Vishṇu temple, as the refuge of the members of Maṇigrāmam and of the members of the detachment and of the bowmen.[2] Maṇigrāmam is a guild of an early trading community in Crânganūr; and Anchuvaṇṇam, an ancient Jewish settlement there, and Maṇigrāmam are mentioned in some old copper-plates.[3] The Takopa inscription in Siam leaves the construction of a temple tank there to the custody of a committee of people known by the name of Sēnāmukham, Maṇigrāmam and Chappattar. The first of these words perhaps refers to the leaders of the

---

This supposition gains strength when it is remembered that his monastery was called Panasasrma, a garden of jack trees. This variety of trees is invariably found in every garden of a Nayar's house.

1. *Sen Tamil*, Vol. 5, p. 419.

2. *Indian Colony of Siam* by P. N. Bose, M. A.

3. Their trading-guilds are also called after these names. See the paper on "The Copperplate grant of Viraraghava Chakravarthi" by Dr. K. Goda Varma in S. R. V. Research Bulletin, No. 4, p. 31 *Economic Conditions in S. India*, pp. 392—402.

army, while the last word is peculiar to Malabar and means a class of people who have pledged themselves to the king's cause; men who have undertaken to die (Mal; Chāvān ettavar) for their king [1]

Professor Bloch says that the South Dravidian is the vehicle of an old civilisation. That general remark is borne out by facts. Mr. Pūrṇalingam in his sketch of the Tamil literature states that a corrupt form of Tamil was current in Java, Sumatra and other isles of the Indian Archipelago. All the Alphabets of Cāmbūja up to the time of Yaśōvarma were unmistakeably of the South Indian type.[2]

So also the art and architecture of Indo-China and Malayan Archipelago.[3] In the opinion of accepted authorities, there are many features in

---

1. From an article on *Evidences of South Indian Culture in Indonesia* by Professor S. V. Viswanath, M. A., in *India and the World*, a Journal edited by Dr. Kalidas Nag, M. A., D. Litt., of Calcutta, Vol. II, p. 76. Lands free of tax used to be given to the families of the Chavettu Panikkars in Cochin. Even now the writer knows of a family who still owns such lands. See also the *Book of Durate Barbosa* Vol. II, p. 48.

2. *Indian Cultural Influence in Cambodia* by *Dr.* B. R. Chatterji, D. Litt., Ph. D., p. 109. P. 427 of Ashutosh Jubilee Commemoration Volume III, Part I.

3. *Art of India and Java* by Dr. Vogel in *Influences of Indian Art*, p. 69. Ferguson, Vol. I, p. 310. *Indian Colony of Siam*, by

the temples that are distinctly Dravidian. The pyramidal character, the profusion of external ornaments in high relief, the edifices akin to the South Indian gōpura, the vimāna, the spirit of toleration indicated by the pictures and sculptures, may be cited to illustrate and to fortify the contention. The temple at Borobudur, which is built on the plan of the Chakra, an instrument most prevalent in connection with the Dēvi worship in Malabar, is another instance in point.[1]

The worship of Siva and the Mother Goddess which commonly prevailed in those parts confirms the Dravidian contact. One of the ports of South Annam, Nhantrang, is towered above by a brick shrine dedicated to Bhagavati.[2] The word Chandi occurs in almost all the temple structures in Java, indicative of the influence of the non-Aryan Kāḷi worship, The presence of the caste system, the

Mr. P. N. Bose, M. A. In a recent lecture by Countess de Coral Remusat on *Indian Influences in the Architecture and Decoration of Khemer Temples*, she has fully shown that the art and architecture of the ancient Cambodia are largely derived from those of India. (The *Hindu* of June 26, 1933, p. 6.)

1. Professor S. V. Viswanath, M. A., in *Indian and the World*, p. 159 *et seq*.

2. *Hindu Kingdoms is Hindu China* by Professor L. Finot, Vol. I, p. 603. In his *Early History of Kamarupa* (Assam), Rai K. L. Barnx Babazur of Shillong says that Pragjyotisha (original

inheritance in the female line, and the belief in magic points to the same direction. The caste system and the worship of Kāli, Śiva, Vishṇu, Pārvaṭi, Subrahmaṇia and Gaṇēsa are of Dravidian origin. Even now the system of caste is powerful in South India, particularly in Kerala. Luxury, the use of magic, superior architectural skill, and the ability to restore the dead to life, the Sanskrit writings ascribe to Dravidian Daityas.[1] I believe I need not stress this aspect of the question further. I shall, therefore, devote the rest of this paper to consider who among the old South Indians were mostly responsible for the cultivation and the diffusion of the Dravidian Culture.

Mention is made of the Kēraḷas in the Māhābhāraṭa and the Rāmāyaṇa and also in the Vāyu, Maṭsya and Mārkaṇḍēya Purāṇas.[2] At the dawn of history in Southern India, we see the Chōḷa, the Kēraḷa and the Pāṇdyan kingdoms sharing the country among them. The Chēra or the Kēraḷa kingdom had as high an antiquity as

---

name of Assam) was at first a Dravidian kingdom which was swamped by Mongolian hordes and subsequently revived by Narakasura.

1. *The Dravidian Element in Indian Culture*, pp. 50—54.

2. *Malabar Quarterly Review*, Vol. II, p. 11.

the Pāṇdya and Chōḷa States.[1] Magasthenes has left us a descriptive account of these three kingdoms. He refers to Naroe, by which term he calls the Nāyars.[2] In the Asoka Edict, Kēraḷa is mentioned not as a subjugated territory but as a *Pratyanta*, bordering country. Dakshiṇāpatha is the classical name of South India. Schiltberger in his *Bondage and Travels* applies a variation of the term Great India to the Malabar coast.[3] It is called Chēra and Kēraḷa in ancient Tamil works and in the Edicts of Asoka respectively. The Kerala of the Hindus becomes Malainādu in Tanjore inscriptions, Mānibār in 1150, Malibār in 1230, Melibār in 1298, Malibār in 1300, Minibār in 1322, Mulaibār in 1343, Minubār and Melibāṅa in 1420. Barbosa in 1516 calls it Malabār.[4]

1, *Dravidian India*, p. 186.

Dr. Sewell, on p. 1 of his *Sketch of South Indian Dynasties*, states that these kingdoms were in existence as early as the 4th century B. C. Among certain western savants there is a tendency to modernise everything Indian. Limurike or Damurike has been shown by Dr. Caldwell to represent Dravida or the Tamil-Malayalam Country. (*Malabar Quarterly Review*, Vol II, p. 12).

2. *Ancient India*, as described by Megasthenes, by Mc Crindle p. 146.

3. P. 61.

4. *Economic Conditions of S. India*, p. 51. Is the country called Chera after Yayathi's grandson, and Kerala after that of Indra? In old Tamil, *chera* means toddy; and *keram* in Sanskrit means cocoanut palm. *Bar* is Arabic for port, and *mala* is *mountain* in Tamil and Malayalam.

Certain areas of the world, remarks Mr. Richards in his paper on the *Dravidian Problem*, are blessed with certain products that are wanted elsewhere. Of these the pepper of Malabar is a sample, and, in a sense, the History of Europe is the History of the Malabar pepper trade. The Trade and the Trade Routes have continued for milleniums, all that changes is the trades.[1]

Malabar Coast afforded one of the most convenient landing places for ships; and Musiris, described by Pliny as the *primum emporium Indiae*,[2] was one of the famous emporiums much frequented by foreign merchants. It is the Muziris of the Greek geographers, the Muchiri of the Tamil poets and the Kodungallūr (Cranganoor) of modern days. The Egyptians, the Phoenecians, the Greeks and the Romans came to Cranganoor for commercial purposes. The Jews, the Muslims and the Christians alike claim it as their first

1. *Mythic Society Journal*, Vol. VI, p. 161.
2. *Malabar Quarterly Review*, p. 352.

In *Varahamihira*, Marichipattanam is said to be located somewhere in the southern portion of Bharatavarsha. Prof. Kern thinks that it may be Cranganore, what Greeks call Muziris. A recent author says that when one goes with Ravana in his *vimana*, one thinks he has come to the northern side of the Periyar in coming to Marichasramam.

Ma Huan (1409) is the first to refer to Cochin. Nicolo Conti

settlement.[1] That shows the tolerance of the

(1440) followed him, a century after the formation of the Cochin Harbour.

1. There was a Grecian colony of Byzantium on the Malabar Coast, while the Romans had in Cranganur a force of about 2,000 men to protect their trade. There was a temple there erected in honour of Agustus. (*Dravidian India*, pp. 140—1).

Pepper, cassia, sandal-wood, teak, ivory, and gold were exported from there. (*Dravidian India*, p. 143).

Hebrew *Tuki* is the old Tamil-Malayalam *Tokai*. (Dr Caldwell's *Comparative Grammar of the Dravidian Languages*). So also Hebrew *Ahalim* is Tamil-Malayalam *Akil*. The *Algum* tree of Hiram's shipmen, according to Professor Max Muller, is *Valguki*, sandal-wood, which is found chiefly in Malabar. (*Science of Language*, Vol. I, p. 232). Greek *Oryza* (rice) is Tamil-Malayalam *Arisi*, *Ari*. Greek *pepperi* is similarly *pippal*. (Dr. Oppert on the *Ancient Commerce of India*, p. 37); while the Greek *Zingiber* is *Inchi* (ginger). (*Madras Review*, Vol. I, p. 336). Mr. Warington writes that South Indian supplies of pepper etc. to Rome were sent from Musiris and Nelcyuda (Nilkanda, that is Kallada, near Quilon). Aromatics and spices were the chief plant products from South India to Rome. Pepper was called *Yavanapriya*, dear to the Romans. It was to them more important than salt or sugar. He refers to an Indian remedy made of pepper and also to the uses of the gingelly oil and of teak wood of Malabar. (*Commerce between the Roman Empire and India*, see pp. 163, 182, 206, 213 and 214).

Certain articles which Solomon's ships brought him must have been from the Malabar Coast. For instance, sandal-wood is indigenous on that coast and nowhere else at that time. (Max Muller, *Science of Language*, 1st series, pp. 203—4; *Story of Assyria* pp. 185—195; *Story of Chaldea*, Chs. III and IV; Sayce's *Hibbert Lectures* for 1887, pp. 18, 136—8; Dr. R. Mookerji's *Indian Shipping*, p. 85). Textiles (calico), pepper, cinnamon, ginger, cardamom, nutmeg, clove, were more or less, among the Malabar products that were most exported to other lands from Malabar. (Varthema *Travels* p. 114; Barbosa; an *Account*, p. 160; Eliot. *History*, pp 6,

rulers.[1]

This tract of land, known as Kēraḷa, with *Malaya Parvata* on the one side and *Paschima Sagara* on the other, evolved a culture, unique in its own way.[2]

15, 25; Major Benjamin, *India*, p. XLVIII. *Economic Condition of S. India*, pp. 452, 489, 525—9.) Products of the cocoanut palm-tree, on account of its strength, lightness, elasticity and durability—they are not corroded by sea-water—were used in Malabar in the construction of ships. (*Economic Condition in S. India*, p. 469; Marco Polo, *Travels*, I, p. 108; Barbosa, an *Account* II, p. 91; Jordannus, pp. 15—16).

Drs. Burnell, Caldwell and Gundert have identified Musiri with Kodungallur (Cranganur) and the doubt now seems to be settled by a consensus of opinion of orientalists of all shades of views. (*Madras Review*, Vol. I; p. 338). Pliny's warning that Musiris port was infested by pirates did not affect the trade or the immigrants. The piratical character of the early Malayalis was notorious. Who knows it may be that the daring engendered by that sort of hazardous and strenuous life that nerved them to go far and to found colonies. (*History of Kerala* Vol. III, p. 181).

Regularity of monsoons in the Indian Ocean gave impetus to the Roman trade. Hippalos found this, and ships began to sail direct to the port of the Musiris. (*Dravidian India*, p. 117). Dr. Oppert, however, considers that Hippalos simply rediscovered the south-west monsoon which, he says, was known to the Phoenecians. (*Ancient Commerce of India*, p. 28).

1. *Economic Condition of S. India*, p. 58.

2. Kerala is separated from the rest of India by a range of mountains and occupies to some extent an isolated position. So, here, there are marked differences in customs, manners, social organization and political history. (*Jubilee Memorial Volume of the Dept. of Oriental Mss. in Travancore*, p. 104.)

Almost every ancient civilisation will be found to be bottomed in a river. Here we have the Periyār. The very first river mentioned by Ptolemy in Sēra (Chēra, Kērala) country (called by him Dymirike) is the Pseudostomos (false mouth), because the Periyār does not enter the sea direct, but loses itself in the backwater, very near Musiris. *Agam* and *Purananuru* sing of the beautiful ships of the Yavanas disturbing the white foam of the fair Periyār of the Sēraḷas.[1] Thither

---

1. P. 360 of Dr. S. K. Ayyangar's *Some Contributions of South India to Dravidian Culture. Agam*, 149, ll- 7—12. *Purananuru*, 343, ll. 1—10. *Agam* describes a Karur town. In the *Keralotpathy*, Karoor is mentioned as the capital of one of the Cheraman Perumals. In the copper-plate of Bhaskara Ravi Varma, Kodungallur is called Makotaipattanam, and this is stated to be the capital of the Cheraman Perumals. The Rev. W. Taylor rightly assures us that the Sera Metrapolis was no other than Tiruvanchi, the capital of the Sera Desam, according to manuscripts, and all known traditions, early records and inscriptions point to Tiruvanchikulam, adjacent to Kodungallur, as the capital of the Perumals. (*Oriental Mss.* Preface, p. 13.) 'Thiru' only means sacred and will be seen prefixed to many words. These considerations lead us to look for the ancient site of Karur somewhere near the modern towns of Cranganur and Thiruvanchikulam, (*Madras Review*, pp. 341—2). And we have such a place, in a little interior and elevated locality, called Karurpatanna, now called Karupatanna. Ptolemy calls it *Karoura bassileon Kerabothron*, Karoura the royal seat of Kerabothras (Keralaputras), and places it, as it is even now, near the West Coast on a river flowing into the sea not far from Musiris. (Mc. Crindle's, *Ptolemy*, pp. 52—53. *Madras Review*, Vol. I, pp. 341 and 351). See the chapter entitled *Vanchi Mutur*

traders often came from Venice for pepper and ginger.[1]

Nāyars and the Namputiris[2] are the two enlightened classes of people who are the earliest to be seen in Kerala.[3] If one look at them from

---

in Mr. K. G. Sesha Iyer's work on the *Cera Kings of Sangam Period*, where he adduces very strong evidence to prove the claims of Tiruvanchikulam as the capital of the Perumals. It speaks of two sets of Perumals, those who ruled from Tiruvanchikulam and then their Viceroys who had their court at Tondi.

1. Mandeville quoted by Yule in Jordannus *Wonders*, p. XV.

2. Kunhi Kuttan Tampuran says that the word Namputiri is from the Dravidian root Nampuka = to think, to believe. (*Keralam* p. 9, sl. 30.)

3. A good way long after them came the other races. Still later, that is, within the period of modern history, came the East Coast Brahmans. Many of them, no doubt, came for trade; but, in the first instance, I am led to believe, they came, some by invitation and others otherwise, to teach Sastras and music in the families of Chiefs and in aristocratic Tarawads. That is how, I suppose, they came to be called Pattars. Bhatta means a learned man. As the letter corresponding to the sound of *ba* is absent in Tamil, *pa* took its place, *ar* is only an honorific suffix–hence Pattar. For analogy, see Pattathanam for Bhattasthanam. *Keralolpathi* supports this view. For it says പരദേശബ്രാഹ്മണന്മാർ ഭട്ടന്മാർ, ഇവർ വൈദികന്മാർ (foreign Brahmins are Bhattars ; they are Vedic Brahmins).(P 59 of the 4th ed. of Gundert's Reprint of 1843).

The Ruler of the Cochin State makes, at stated times, presents of purses of money to learned Brahmans who have attained Battasthanam, the position of Bhattas. It is called the Battasthanam ceremony. Now it goes by the name of Pattathanam.

The first outstanding person we hear of among those who had come from the East Coast is that of Uddanda Sastri. His period can be correctly fixed. For he was a friend of Chennos Namputiri to

the points of view of physiogonomy and anthropometry, they look alike.[1] Originally they were all classed as Kṣhetryas, and as descendants of Duṣhyanta. To a rule of Pāṇini, which Kātyāyana thought was not comprehensive enough, he

---

whose *Thanthra Samuchchayam* he contributed, as a bond of friendship, one slokam, descriptive of the bath after sacrifice, *avabhrutasnanam*. That work gives the Kali year of its composition, which is 4528, which corresponds to M. E. 602 and A. D. 1427. (കല്യബ്ദേഷ്വതിയത്സു നാഗനയനേഷ്വംഗേഷു ധിസംഖ്യാമിമാം ഇത്യാദി ശ്ലോകം നോക്കുക). (See the writer's Introduction to *Kokila-Sandesam*). Dr. Rivers is inclined to believe that the Todas came from Malabar to the Nilgiri Hills towards the beginning of the Perumal period, and might have been originally Namputiris or Nayars in origin (The *Todas*, pp. 716—7); (See also Proceedings of the 7th *All-India Oriental Conference*, pp. 207—8).

1. *Jenmi Kudiyan Committee Report* of the Travancore Government, pp. 52—3.

The most scientific explanation would be that the varying *degree of association shown by the Namputiri, the Nair, the Rajput,* the Telugu Brahmin and the Malava Brahmin is due to the common substratum among these of the Dravidian dolichocephalic strain, and this strain has some association with the northern Dravidian strain represented by the U. P. Brahmins. Dr. Guha also says about the Dravidian strain that it appears to show some morphological similarities with the long-headed strain of Northern India. As a matter of fact he thinks that the Dravidian strain must be the south-eastward drift of this race, a very early type of modern men which reached India in early times. (Mr. G. S. Ghurye, Ph. D., Cantab, in the *Journal of the Mythic Society*, XXVII, pts. 3 and 4, p. 313; also B. S. Guha's remarks in the *All-India Census of India* 1931, Vol. I, Pt. III).

appended supplementary rules about words common to Kṣhetrya tribes, including the Kēralas. [1] It is likely that, in later times, those families who took to the study of the vēdas became gradually separated from those who took to the arms. [2] Nāyars were recognised as Kṣhetryas within historic times.[3] Abbe Du Bois goes further and

---

1. *History of the Tamils*, p. 136.

2. This process of differentiation went on even among the Namputiris and the Nayars. Those who learnt and practised the healing art became Moosads, who were placed in a grade below the Vedic Namputiris; still lower were placed the Moothathus, who officiated in Siva and other temples. Lower still, the Elayathus, because they officiated as priests among the Nayars. Similarly, we meet with gradations among the Nayars. The holy thread, a substitute for upaveetham, was never worn except at sacrifices. (See the article on the *Sacred Thread of the Hindus* in the 1923 July issue of the *Viswa-Bharathi*). When Dr. Tagore went to Java and other places, he found the Brahmans, without the holy thread, sitting up aloft and chanting vedic texts and ringing bells. (*Viswa-Bharathi* of January 1928, p. 329).

The Aryans copied a lot from the Dravidians. For instances, the shaving of the head, leaving a top-knot, the tying of the thali as an important act of the marriage rite, and the wearing of a bit of thread dyed in turmeric. They are considered Dasyu rites. (*History of the Tamils*, p. 56). They have the whole Dravidian Pantheon, Gods and Goddesses and all as their own now.

3. *Pioneers in India* by Sir H. Johnstone, p. 143. Dr. Annie Besant and Bishop Leadbeater in their *Man—Whence, How and Whither* remarks: "Aryans called the Toltecs, whose philosophy they learned, Nagas (p. 272). Toltec is the third sub-race and is of a rich red brown colour. It is the most splendid and imperial race which long ruled the world (91). It was a warrior race, but its

says that "Amongst those same people (Nayars) again is another class of people called Nambudiris."[1] Some scholars say that the Nampūṭiris and the Nāyars were Nāgas, and that the former first accepted the Aryan cult from the physical or spiritual descendants of Parasurama.[2]

Varthema (A. D. 1502) has recorded:—"The first class of pagans in Calicut are called Brahmans. The second are Næri who are the same as gentlefolks among us, and they are obliged to bear sword and shield or bows or lances." Barbosa (A. D. 1516) wrote:—"In these Kingdoms of Malabar, there is another sect of people called the Nāyars who are the gentry who have no other duty than to carry on war, and they continually carry their arms with them, which are swords, bows, arrows, bucklers, and lances." Ma Huan, a Chinese Muhammadan traveller in the beginning of the 15th

---

pure type never formed the lower classes anywhere (92). A splendid Toltec civilisation flourished in Egypt at a very remote time (198).

1. *Hindu Manners and Customs*, Vol. I, p. 17.

2. *History of the Tamils*, p. 93, J. R. A. S. 1910, pp. 625—29. The importance of the sacredotal caste in Kerala began only from the time of Melathol Agnihotri, whose period may be to some extent ascertained by the chronogram (*kalisamkhya* 127070) of the day he performed a great sacrifice—*Yejna-Sthanam Surakshya* (യജ്ഞസ്ഥാനം സുരക്ഷ്യ)—(379 A. D.) (*Zamorin's College Magazine*, Vol. V, p. 52).

century, observed :—"The Nāyars rank with the King".[1] Mr. Logan, in the Introduction to his *Malabar Manual*, has remarked:—"I would specially call attention to the central point of interest, as I look at it in any descriptive and historical account of the Malayali race—the position, namely, which was occupied centuries on centuries by the Nāyar caste in the civil and military organisation of the province. Their functions in the body politic have been tersely described as the eye, the hand and the order".[2] The position of the Nāyars

1. *Royal Asiatic Society's Journal* of April 1896; *Malabar Quarterly Review*, Vol. IV, p. 319. It is likely that those Nagas who took to arms and governance became Nayars, while those who followed sastras and priesthood came to be known as Namputiris.

The *Vatakkan-Pattu* has these lines:—

പുലസ്യം അണിഞ്ഞാലേ നായരാവൂ,
പൂണൂലുമിട്ടാലേ നമ്പൂരിയാവൂ,
മംഗല്യമണിഞ്ഞാലേ നാരിയാവൂ.

There is an old saying:—പഠിച്ചാലെ പണിക്കരാവൂ. For that, പയററി, പതിനെട്ടടവുകളും പഠിക്കണം.

[One becomes a Nayar only after he decorates bimself with gore (in a battlefield); one becomes a Namputiri only when he wears the sacred thread; one becomes a maiden only when she is entitled to wear the *Mangalya-sutra*. One can become a Panikkar only after he successfully gets through his course in a *kalari*, (fencing-school) and is an expert in the 18 modes of attack and defence.]

2. Travancore *Census Report* of 1931, p. 376. കൃഷ്ണം കൃഷ്ണം

in spiritual matters is evidenced by the prominent part they played in the establishment and management of temples. An inscription on a stone wall of the Ḍwāraka Emperumāl Kōil at Ṣuchīndram, dated 400 M. E. (A. D. 825), speaks of Pāḷḷikkal Ṅāyar as the Śrīkāryakāran of the temple.[1] If the chronicles of ancient Malabar temples are ransacked, it will be found that many of them were either owned or managed by the Ṅāyars.[2]

"Smritis permit only marriages in which the wife is one grade below the husband. There are texts in Manu forbidding the marriage of a Brahman and a Sudra woman. In Kerala,

---

കല്പനം are the words of the *Keralolpathi*. *Ranadipika* (No. 95 of Travancore Series) is a treatise on military preparations written by a Kerala astrologer who flourished before the Perumals were vanguished. (*Jubilee Memorial Volume* of the Department of Oriental Mss. in Travancore, p. 108).

1. *Dravidian India*, p. 376. For other instances, see p. 337 of Volume III of the *History of Kerala*. See also Chattampi Swami's *Pracheena Malayalam*, Chaps. V, VI and VIII.

2. See the writer's article on *Mathilakam*. (Calcutta *Historical Review*, Vol. V, p. 138.) The writer's edition of the *Ernakulam Kshetramahatmyam;* the *Avarodham Grandhavari* of the Kootalmanickum Temple at Irinjalakuda. Chronicles of Vycome, Ambalapuzha, Trivandrum and Suchindram temples will tell a similar tale.

See the writer's article on a *Desavazhi* on pp. 177—82 of the *All-Kerala Literary Parishat Magazine*, Vol. I, wherein is also given the present state of the attenuated lineaments of a republican village Government of old as it still exists in the Cochin State.

Namputiris have been from ancient times marrying Nayar women. Even now, under certain circumstances, they also interdine with the Nayars. During the period of pollution caused by childbirth, Namputiri women can eat the food served by Nayar women. In the face of such evidence it seems to be a travesty of facts to include Nayars in the traditional Sudra caste."[1]

---

1. Rao Sahib N. Kunjan Pillai, M. A., B. Sc., Ph. D., in the 1931 Travancore *Census Report* of his, p. 377. In an issue of *Sanatana Hindu*, a Malayalam Weekly published from Guruvayur, South Malabar, a learned Namputiri has an article on the Nayars. I extract the following from it:— 'നയതീതി നായകഃ—ന്യായമായി ലോകരക്ഷ ചെയ്യുന്നവൻ നായകനെന്നർത്ഥം. നായർ എന്നതു നായകശബ്ദത്തിന്റെ തത്ഭവമാകുന്നു. 'ശോചതീതി ശൂദ്രഃ'—ക്ലേശിക്കുന്നവൻ, അദ്ധ്വാനശീലൻ, എന്നാണ് ശൂദ്രപദത്തിന്റെ അർത്ഥം. അന്യനുവേണ്ടി ക്ലേശിക്കുന്നതിനാലാണ് (പ്രയത്നിക്കുന്നതിനാലാണ്) ദാസപദം ശൂദ്രന്റെ പര്യായമായി വന്നതു്. പാചകവൃത്തിയായുള്ള കുട്ടിപ്പട്ടരും പരാർത്ഥമായി ഉപജീവനം വാങ്ങി ശാന്തികഴിക്കുന്ന നമ്പൂതിരിയും ശൂദ്രനാണെന്നു വരുമല്ലോ. അതുകാരണം, ദാസ്യംകൊണ്ടുമാത്രം നായർക്കു ശൂദ്രത്വം സാധിക്കുന്നതല്ല. "ശൂദ്രാം ശയനമാരോപ്യ ബ്രാഹ്മണോയാത്യധോഗതി" എന്നു മനുവചനം. ഇതുകൊണ്ടു ബ്രാഹ്മണൻ ശൂദ്രസ്ത്രീയെ വിവാഹം വഹിയെന്നു വരുന്നു. നായന്മാരുടെ ഇടയിൽ ബ്രാഹ്മണസംബന്ധം സർവ്വസാധാരണയായി അനുവദിക്കപ്പെട്ടിട്ടുള്ളതു് നായന്മാർ ശൂദ്രരല്ലായ്കയാ

Among the distinctive features of the ancient Ṅāyars, as different from the other Dravidian races, may be mentioned, by way of illustration, their inheritance through females, the absence of the kingly element in the early stages of their society, their worship of Durga, the Mother Goddess, and of the ancestors and Ṅāgas, and their excellance in magic, medicine and architecture.

As Mr. Richards remarks in his valuable contribution to the Dravidian Problem, Mr. Hartland, without embarking on the stormy waters of Primitive Promiscuity, has, in his work on *Primitive Paternity*, given us safe anchorage

---

ലാണ്. കിരയം എന്നതു ഗൃഹത്തിന്റെ തത്ഭവമാണ്. കിരിയത്തിൽ നായന്മാർ ഉത്തമഗൃഹക്കാർ, തറവാടികൾ, ആകുന്നു. ഈ വക സംഗതികൾകൊണ്ടു്, "ന ശൂദ്രാ പാതകം നാസ്തി" എന്ന കിള്ളിമംഗലവചനം ക്ഷത്രിയരായിരുന്ന നായന്മാൎക്ക ബാധകമല്ല. [This in substance means, *Nayatheethi-Nayakah*, he who protects the land (people) properly is a *Nayakah*. Nayar is the Mal. equivalent of Nayakah.

Soachathithi-Sudrah, he who works for another is a Sudra. In that sense, a Brahmin who cooks or officiates as a priest is a Sudra. So, work alone will not make one a Sudra.

According to Manu, a Brahmin cannot consort with a Sudra. Many Brahmins take Nayar ladies as their wives, because Nayars are not Sudras.

Kiriyattil Nayar (Kiriyam=grham=house) means a Tarawadi, a member of a respectable house.]

to the right understanding of the mother kinship.[1]

In his view, marriage was matrilocal before it became patrilocal. At first, the husband's visits were surreptitious; then, his open presence was tolerated, and was permitted to reside *occasionally* in the wife's house and to take her at times to his family residence. Next, the husband was allowed to take home his wife on condition that she should be sent back for her first confinement. In the last stage of all, the husband is allowed to retain his wife in his own house permanently. He has produced ample evidence to prove this theory. Mr. C. Gopalan Nayar supports him in his able monograph on Wynād. I am sure every knowing Nāyar will echo the sentiments of Mr. Hartland. Only in Kēraḷa, the system of Marumakkathāyam was accentuated by the military life of most of the males.[2]

---

1. *Mythic Society Journal*, Vol. VI, pp. 191–2.

2. *The Book of Durate Barbosa*, Vol. II, p. 45. Mr. Somasundara Bharati, M. A., B. L., Professor of Tamil in the Annamalai University, discusses this question in his learned paper on the *System of Succession in the Chera Kingdom*. I shall extract a few paragraphs from it.

"We find the institution called Marumakkathayam in vogue in the West Coast now for over five centuries at least. Not only is it in operation among the Nayars but also among the Ammavan

Magic, sorcery and even witchcraft were

Nambudiri Brahmins of Payyannur in British Malabar, the Ambalavasis and Nanchinad Vellalas of Travancore, and even the Mohammedan Moplas of North Malabar, and the Basets and the Zulus of South Canara...." "To my mind a deeper and closer scrutiny of some of them (Sangam collections of Tamil poems), seems to reveal unmistakeable testimony to the existence and prevalence of just this very Marumakkathayam system as much in the old Chera dynasties, as it has since been long in continued vogue in all the old ruling houses in the West Coast, such as those of the Perumals, the Zamorins, the Cochin and the Travancore Kings......". "The result of all these discussions thus leads us to the conclusion that Marumakkathayam or the Matriarchal family system is not a recent or modern or even a post-sangam importation into the land of the Cheras, but is one which has been in vogue there without a break now for over 2,000 years and more, from prior to and during the Sangam eras, recognised and referred to as such even in the Sangam literature." (Pp. 1, 2, 3 and 37.) (*Sen Tamil* Vol. XXVII) (*Tamil Studies* of Mr. S. Aiyangar, p. 103 ff.)

Sardar K. M. Panikar, M. A., Bar-at-Law, touches on this subject in a short article of his, in *Sahrdaya,* Vol. II, Nos. 5 and 6, pp. 282—4, called *Keraleeyas of Kamboja.* I shall here note a few points given there:—

The Kamboja rulers followed the matrilineal line of succession. It is one of them who built the Angor Vot shrine which, for its beauty and grandeur, is compared to Taj Mahal and Kremlin. * The dress and coiffure of the men and the women there are exactly similar to those of the Nayars of Kerala. * In J. R. A. S., 1913, pp. 237—9, there is published a stone inscription which records the entrustment of the Sri Narayana temple and its tank at Takopa in Siam to the Manigramam people. He refutes the theory, set forth by some, that these were Christians, by a reference to another stone inscription in Siam. There, in a song, in connection with the ഹസ്ത്യക്ഷസമരോത്സവം (a festival), it is stated

നസ്രാണിയും, ചോനകർ,
നാഗർമരുവു, മണിഗ്രാമവും, ബ്രഹ്മരും.

(Nazarens, Jonakas, Manigramam where Nagas live, and Brahmar).

prevalent in ancient Kēraḷa.[1] There are even now articles of personal adornment among the Malayāḷis as protectives against evil influences; and there are families, members of which are regarded as adepts in the performance of magic rites and in the art of exorcism.

Kēraḷa has made solid contributions to the science and practice of *Tachu Sastra* (architecture). Ancient temples, and particularly certain Kūṭṭampalams (theatres), exist as finished products of indigenous sculpture and architecture.

The system of Āyurvēḍa as practised in Kerala, says Dr. Sankara Menon, bears the distinct impress of the country. Its growth there stands unrivalled. In a country where war formed part of its political life, it is but natural that, in massage, bonesetting and the treatment of cuts and dislocations, the Kēraḷa system is seldom excelled. It has also specialised in the treatment of elephants and poison cases.[2]

---

1. *Malabar Quarterly Review*, Vol. I, p. 193. *Dravidian Element in Indian Culture*, p. 117. Indian Magic must be regarded as a special Dravidian contribution to Indian culture. Also see Note on Witchcraft on p. 401 of the *History of Kerala*, Vol. IV.

2. The Chapter on *Ayurveda* by Dr. K. Sankara Menon, M. A., Ph. D., till lately the Director of *Ayurveda* in Travancore, in the *Progress of Cochin*, p. 385, Cochin Govt. Press. See the article on the Treatment of Poison Cases in Kerala by Prof. Kerala Varma

There are great works written by Malayālis, some of which are not yet published, on magic, medicine and architecture.[1]

That a republican form of Government prevailed in Kērala before monarchy set in, and that, even during the time of the Perumāls and the early local rulers, feudalism prevailed there, are facts that need not detain us for a detailed treatment. The village was the unit, social, economic, political and military. It formed a centre of local self-government. The Tara Kūttam or the village republican assembly managed all local affairs. It possessed common funds, levied cesses and acted as judges in matters of dispute. Each village had its

---

Thampuran in *Keralan*, Vol. II, No. 7; and No. 9 where Mr. P. Gopala Pillai writes on Dravidian medical works and the mode of treatment particularly in his article on Ayurveda and Kerala.

1. *Arthasastrabhashyavakya* is an old commentary in Malayalam of Kautilya's work. The manuscript is more than 1,000 years old. The late Mahamahopadhyaya Ganapathi Sastri has based his Sanskrit commentary on this. So writes Mr. Sambasiva Sastri on p. 12 of the *Jubilee Memorial Volume* of the department of Oriental Manuscripts in Travancore. Ibid. p. 110—3. Simplicity, lucidity and specialisation are the distinctive features of Malabar Schools. *Prakriyasarvasvam*, *Dhatukavya*, *Matangalila*, *Manameyodaya* are examples of the former. In specialisation, one finds intensive earnestness in *Jyotisha* (astronomy and astrology), *Ayurveda* and *Silpa*. See the writer's Note on the *Malayalam Language and Literature* in the *History of Kerala*, Vol. IV.

own temple, pasture-ground, artisans, washermen and men of other occupations; 'in short, all that was necessary to make life happy and comfortable.' Each villager shared the joys and sorrows of his co-villagers. These lived a life of arcadian simplicity. [1]

In South India, Malabar was the head-quarters of the Ṅāgas. It is still the part where Ṅāga worship prevails on a large scale.[2] One of the progressive and highly educated castes of South India, says Dr. Gilbert Slater, is that of the Ṇāyars. In the gardens attached to their houses a cobra (Ṅāga) shrine is invariably found. The Nāga worship looks like an organised cult.[3] Some think that the top-knot of a Ṅāyar is symbolical of the serpent's hood.[4] Let us see who these Nagas were.

---

1. See Note on National Assemblies in the *History of Kerala*, Vol. I, p. 250 *et seq.*, where you will find a detailed description of the village, district and national assemblies and their powers and functions. The word *Kuttam* and *Nattar* appear in S. I. Inscriptions, I, 147; II, 98, p. 514.

2. *History of the Tamils*, pp. 92—3.

3. *The Dravidian Element in Indian Culture*, p. 85. The late Kunhi Kuttan Tampurrm identifies Nayars with Nagas. (The *Keralam*, pp. 5–6, Sls. 16 and 21). Some scholars think that Nayar is from the Sanskrit Nayaka, a military commander, a chief, a leader.

4. *History of the Tamils*, pp. 92—93. There the same work remarks that the speech of Nagas was not Tamil, but it was possible for a Tamil man to master it (*Manimekkalai*, XVI, ll. 60—61). The late Mr. T. A. Gopinatha Rao, M. A., the author of a scholarly treatise on *Iconography*, (a brilliant Archaeologist and Epigraphist,

In the various countries of the Far East which have been influenced by the Indian civilization, we find the Ṅāgas both in literature and art. In China and Japan, in the isles of Ceylon and Java, and in the Khmer art of Cambodia the Naga influence is distinctly perceptible.[1] The oldest inhabitants of Mexico are said to be the Shoshonees. The Snake region in Idaho was the seat of the most northerly of the Shoshonian tribes. Some of them are called the Snakes, and may likely be related to the Ṅāga or serpent tribes of India. The sister of Vāsuki, one of the earliest and most famous kings of the Ṅāga tribes of India, married Jarat Karu, and their son was called Astika, very like Aztec.[2] In Chaldea, the serpent was the symbol of the race,

---

and the late Superintendent of Archaeology in Travancore), used to come to the writer, now and again, with lists of words picked up n his readings of inscriptions. The ease with which he was supplied with their meanings at first surprised him. He would say that the words are old Tamil words. The writer would add that they are either current Malayalam or are commonly found in old Malayalam works. The late Mr. Seshagiri Prabhu, M. A., a great grammarian, called the parent language of Tamil and Malayalam Proto-Tamil, which he said was neither Tamil nor Malayalam. The *History of the Tamils* says (p. 250), "Early poems on which Agathyanar and Tolkappiyanar and other early grammarians based their researches and rules have perished."

1. *Indian Serpent-lore*, J. Ph. Vogel, pp. 41, 43 and 45.

2. *Matter, Myth and Spirit*, p. 75.

and its worship formed part of the religion.[1] The Turanian Proto-Medes worshipped the snake-symbol of the earth. The most essential part of the Nāga religion is the worship of the earth, both as god and goddess, the giver and maintainer of life, and the adoration of the Snake as the Earth-God's special emblem.[2] The Nāgas were phallic worshippers, and the phallic cult was closely associated with ancestral-worship and the snake cult.[3] The oldest known religion of India which the Aryans found among the Nāgas was an animistic and totemic worship of spirits. Their Nāga, the dragon-god, Hanūmān, the monkey-god, Nandi, the divine bull, and the Yakshas or tree-gods have passed down into the religion of historic India.[4] The fire-spitting serpent adorned

---

1. *Story of Chaldeas*, Chpts. 3 and 4.

2. *Story of Media*, pp. 144, 267—8.

3. *Madras University Journal*, Vol. I, Mr. Subramanyan's *Sankara-Parvati-Thesis*, pp. 20—3. *Vaishnavism, Saivaism etc.* by Sir R. G. Bhandarkar, p. 115.

4. *Story of Civilisation*, Will Durant, p. 402; *Budhistic India*, pp. 220—6; *History of Indian Philosophy*, Das Gupta, p. 25; *Indian Philosophy*, Sir Radhakrishna, Vol. I, pp. 119 and 483. Among the Indus Valley relics is a peculiar seal composed of two serpent-heads, the characteristic symbol of the oldest historic people of India, the serpent-worshipping Nagas. (Will Durant, p. 396; Sir H. Gour's *Spirit of Buddhism*, p. 524; Sir Radhakrishna, p. 75).

the crown of the Egyptian Pharoahs as a symbol of royalty.[1]

The Nagas, with their token as serpent, spread throughout India from Takṣhaśila to Assam on one side and to South India and Ceylon on the other. [2]

According to the Chinese pilgrims, Nalanda was called after a Nāga. The Nāga king Elaputra visits Buddha in the Deer Park in Benares. Nila was a Naga King of Kashmir, which was a centre of serpent worship.[3] The Nāgas of Assam appear as cultural kindied of the Indonesians.[4] The Nāgasēnas, and the ṅava-Nāgas of the Purāṇas were of the Nāga dynasty.[5]

In South India, the Nāgas rose to prominence, and not only parts of Ceylon, but ancient Malabar also was occupied by them. The crossing of Hanūmān was witnessed by the Nāgas.[6] Bhōgavathi was their capital.[7] Their women were renowned for beauty. Arjuna in his pilgrim tour fell in love with Uṭūpi, a Nāga-kanyaka, and married her. [8]

---

1. *Ency. Brit.*, Vol. XXIV, p. 678.
2. 7th *All-India Oriental Conference Proceedings*, p. 248.
3. *Matter, Myth and Spirit*, p. 81.
4. *Ency. Brit.* Suppt. Vol. III, p. 568 a.
5. *Aryamanjusrimulakalpa*, by K. P. Jayaswal, pp. 26—7.
6. *Ramayana*, Sund. 1—90.
7. Do. Kishk. 41—37.
8. *Mahabharata*, i-214.

They were a seafaring tribe. Apparently, the Nāgas have become merged with the Cēras (Kēraḷa people) who rose to power at the commencement of the Christian era.[1]

The Nāgas were a wonderful set of people. In the early dawn of history, we find them scattered all over the habitable glode. Very little is known of their habits and customs, in very remote times, so much so that, according to some, the word Nāga indicated a class of semi-divine beings. But, later on, we find Tamil writers apply the term to a warlike race armed with bows and famous as free-booters. All that have been gleaned about the Nāgas tell us that they were martial, matriarchal, and inclined to Buddhism and seafaring; they built castles and raised corn and other agricultural products for their sustenance, and manufactured salt from brine. Their eastern capital was Champāvati.

In the Mahābhārata war, Nāgas of unknown habitat are mentioned as contestants. We have references to them in the Harivamśa, and the Vishṇu and Mārkaṇḍēya Purāṇas. 'The Azi and the sons of Danu of the Zend Avasta were tribally identical with the Nāgas of the Indian epic

---

1. *Seventh Oriental Conference Proceedings*, pp. 248—9.

poems — variously known as Asuras, Dasyus, Daityas and Sarpas (sarpa = cobra) in the Rig Veda.'

On a careful perusal of the works noted above, one can see that even the solar and the lunar races were related to the Nāgas. 'The Yādavas and the Pauravas (including the Pāṇdus and the Kauravas (Krivi = serpent) were descended from Yayāti, son of Nahusha, son of Kadru, the serpent-mother. Aryaka, the Nāga chief, was the grandfather of Sura, father of Vasudēva (Krishna's father) and Kunti.' Agastya, the Tamil saint, was a grandson of Brahma a son of Pulastya, a brother of Viśravas and an uncle of Rāvaṇa and Kubēra. He is said to have settled down on the Malaya Hill near Cape Comorin. That place is called Agastyamala.[1] His wife Lōpāmudra belonged to the Naga race. He was called Pītasāgara, because of his seafaring habits; for he seems to have gone to Jāva, Sumātra, Cambōdia and other places where he is even now worshipped as a semi-divine being. Is it because of his Nāga

---

1. *The Madras Presidency* by. E. Thurston, p.18; *Journal of the Great India Society*, Vol. III, No. 2 (July 1936) where Dr. B. Ch. Chhabra has shown that the *Kunjarakunjadesa* of the Changal nscription is this Agastyamala.

2. There is an epic poem, called *Agastya*, extant there. (See *Modern Rev.* 1937 Sept., p. 349.)

alliance and sea voyages that he took his habitation in the south? The tradition is that he had to remain in the south as, otherwise, Vindhyan will raise his head and grow as of old! A decent excuse perhaps for his ostracism from his Aryan compeers.

The Ṅāgas were in India long prior to the Rāmāyaṇa period. After the Mahābhāraṭa war, they grew more powerful than before, and established themselves in Takshaśila. Parīkṣhīt was killed by the Ṇāgas. After the fight with the Hēyhayas near the Nurmuda, one set went to Assam, and the rest to Kēraḷa. The degenerate descendants of the Nāgas in the Assam hills have shown extraordinary obstinacy in their resistance to the British arms. Between 1832 and 1867, eighteen expeditions, a record number, had to be sent against them to chastise them. Paraśurāma in his fight with the Kshetriyas was assisted by the Nāgas, although his first colonists in Kēraḷa were repulsed by them from there; and it was only by his followers adopting the manners and customs of the Nāgas and by a process of peaceful penetration that they were able to get a foothold in Kēraḷa. One such custom they had to take up is note-worthy: it was the wearing of the

top-knot which, according to the Nāgas, who were *nāga*-(serpent) worshipers, represented the hood of the cobra.

In South India, Keraḷa was the headquarters of the Nāgas. It is still the country where the *nāga* worship previls. In the gardens attached to the Ṅāyar houses, a *Sarpa-Kavu*, a serpent shrine, is invariably found. The *nāga* worshop looks like an organised cult. Some scholars identify Ṅāyanmār with Ṅāgammār, the plural forms of Ṅāyar and Ṅāga respectively, and consider the latter as the proto-Dravidians who subsequently came to be known as the former.[1] Both Ṣiva and Vishṇu, Dravidian gods, respect *nāgas*, the one by having snake as his ornaments, the other by keeping one as his bed.

The Basque and the Brahmi races are off-shoots of the Nāga stock. The earliest inhabitants of Kashmir, according to the *Raja-tarangini*, were Ṅāgas. Islamabad is even now known as Anantanāg. Sinhalese tradition relates that the Ṅāgas, semi-divine snake-men of the Hindu Myth, once dwelt in Ceylon, which is also called in certain works as Nāgadwīpa, the Nāgas'

1. The late Kunhikuttan Thampuran of Cranganore identifies Nagas with Nayars in his *Kēralam*, p 6.

island. In Cambodia there was originally the colony of Funan. As in Malabar, the matriarchal system prevailed there. The first Indian king of Funan married the daughter of a Nāga king. 'A famous race of men descended from him. Through the power of the Nagas, the vast desert became a glorious land'. The tradition of the Nāga ancestors of the kings of Kāmbōja survived up to the 13th century A. D.

The great penensula of India, south of the Vindhya mountains, southward to Comorin was at one time a low-lying tract of land. That is why it is called Adhōbhuvanam, the under-world. In the *Amarakosa* lexicon, the other synonyms for this word are Pātāḷa, Rasātala, Nāgalōka (the land of the Nāgas), and Balisatma. Arrian mentions a maritime city, Pātāla, renowned as the capital of a king of the snake-race, a Dravidian king, who ruled a large part of the surrounding country.[1] Very likely, he refers to Mahābali, as the last synonym indicates. He was a Nāga, and he ruled his country exceedingly well, as an ideal emperor.[2] His

1. Ragozin, *Vedic India*, p. 308.

2. മാവേലി നാടു വാണീടുംകാലം
മാനുഷരെല്ലാരുമൊന്നുപോലെ

empire extended far and wide. According to the *Dēvībhāgavata* account,[1] Indra became envious

ആമോദത്തോടെ വസിക്കുംകാലം
ആപത്തങ്ങാർക്കുമൊട്ടില്ലതാനും
ആധികൾ വ്യാധികളൊന്നുമില്ല
ബാലമരണങ്ങൾകേൾപ്പാനില്ല.

[When Mahabali was ruling, then all were as one; the people lived in complete glee, free from all worries, dangers, diseases and infant mortality.]

1. Chapter 65. I shall quote the relevant portion:

ഉലകിൽ സുപ്രസിദ്ധൻ പലനന്മകൾക്കാകരം
ബലവാനായ ദൈത്യകുലനായകൻ ബലി
വിശ്രുതൻ വിരോചനനന്ദനൻ സദാധർമ്മ-
നിരതൻ ധീമാൻ നീതിനിപുണൻ ശുക്രശിഷ്യൻ
സാനന്ദം ജഗത്ത്രയമടക്കിബ്ഭരിച്ചിതു
ദീനനായ്ത്തീർന്നു ശക്രനതുകൊണ്ടതിമാത്രം.

*　　*　　*　　*

അദിതീദേവിയേവം ചൊന്നതുകേട്ടു മന്ദ-
സ്മിതവുംതൂകിക്കൊണ്ടു മാധവനരുൾചെയ്തു
ചൊല്ലേറും പ്രഹ്ലാദന്റെ വംശത്തിൽ പിറന്നവൻ
കൊല്ലുകയില്ല ഞാനാഢന്യനാം ദൈത്യേന്ദ്രനെ
കില്ലില്ലനിന്നഭീഷ്ടം സാധിപ്പിക്കയും ചെയ്യാം.

*　　*　　*　　*

എന്നിട്ടു വാമനാവതാരം. മഹാബലിയിൽനിന്നു വാങ്ങി ശക്രനു ത്രിലോകം കൊടുത്തു; ദൈതേയസംഘസഹിതം മഹാബലിയോടു പാതാളത്തിൽ പോകുവാനും കല്പിച്ചു. അഷ്ട-

of the fame of Mahābali. So he sent his mother Aditi to Vishṇu to invoke his intercession to do away with that ruler. Vishṇu said that Mahābali was a good descendant of his devotee Prahḷāda, and so he would not kill him, but would try to persuade him to confine his activities to Pātāḷa. [1]

മനാകം മനുവിന്റെ കാലത്ത് ഇന്ദ്രപ്പട്ടം കിട്ടുമെന്ന് മഹാബലിക്കു വരവും കൊടുത്തു. ഇന്ദിരാരമണന്റെ പാദാരവിന്ദം വീണുവന്ദിച്ചു ചക്രവർത്തി പാതാളത്തിലേക്കും നാകികളുടെ (നാഗ സ്ത്രീകളുടെ) ഭക്തിയോടുകൂടിയ സ്തുതിയുംകേട്ടു ശ്രീഹരി നാരായണൻ വൈകുണ്ഠത്തിലേക്കും പോയി.

1. Nagadvipa is one of the nine divipas enumerated in the Bhuvana-kosha chapters of the Puranas. (*Matsya*, ch. 114; cf. also *Vayu*, ch. 45, 69–86; *Skanda*, Mahesvara-khanda, ch. 35; *Markandeya*, ch. 54; *Brahma*. ch. 17). These were not so many provinces of India, but of Greater India. Dr. Jayaswal, in his *History of India* of the Naga Vakataka Imperial Period, has re-examined these sections of the Bhuvana-kosha. There he identifies Nagadvipu as Nicobar. We know from Cambodian inscriptions that Cambodia (Indo-China) was held by the Nagas, who were superseded by the orthodox Hindu dynasty of Kaundinya from India. We may take Naga to be the ethnic designation of the pre-Aryan inhabitants of the colonies. It is certain that the Puranas are conscious of the Hindu colonies in Further India, and treat them as parts of Bharatavarsha. (See the *Journal of the Bihar and Orissa Research Society*, Vol. 23, Pt. I, p. 133 et seq.) In the Poona *Bhandarkar Institute Journal*, Vol. 18, Pt. iii, pp. 235–6, occurs the following:— (Writing about Saptadvipa Prthvi, the author remarks) South America is famous for its exceptional wealth in plants of great value. *Patalas* are placed in this dvipa on the shores of the Kshiroda (Pacific Ocean). The people of this dvipa

Here too we find the diplomatic mode of peaceful penetration of the Indio-Aryans to Deccan. You meet with no open fight.[1] That is how Mahabali came to rule Kērala and other adjacent parts of South India. He ruled the country so well that he is still venerated by the people of Kērala as one of their earliest and greatest rulers. Their great national, annual festival of Oṇam and the songs connected with that day are reminiscent of his rule; for on that day, so the tradition goes, he is permitted by Vishṇu to revisit his ancient land and its people. Bhāskara Ravi Varma started a grand festival at Tṛkkākaray, near Erṇākuḷam, to honour the memory of Mahābali Chakravartti. All feudatories of his were expected to attend the festival in state; so too the people. Those who could not go to Tṛkkākaray were to celebrate the festival in their own homes.

---

worship the sun. This is upheld by the worship of the Sun in ancient Peru (*Ill. Weekly of India*, of 4, 2, 1934) by the Incas which mean the people of the Sun. (*Ency. Britannica*, 13th ed., Vol. XXI 274 c.) The richness of the Patalas is manifested by the golden images, palaces, and even the gardens of the Incas. So there is a good case for identifying Sakadvipa with South America,

1. *Economic Condition of S. India*, p. 57. No conquest or settlement of the Aryan people on a large scale do we find. The spread of Aryan ideas and institutions have been effected by the repeated efforts of individuals, through a process of peaceful penetration and a policy of give and take.

The Aṭṭachamayam and Tiru-Oṇam recall those days to the modern men of Malabar. The time chosen for this festival is very appropriate. It is the spring-time of Kēraḷa when the weather is very pleasant and enjoyable, and all Nature will be decked with a refreshing green.[1]

Dr. Chatterji also records in his *Indian Cultural Influence in Cambodia* that Pegu (Haṁsavati) was founded by one who married the daughter of a magician by a Ṇāgi. A later king Jayavarma (484 A. D.) sends Ṇāgasēna, the Indian monk, to China.

From the existence of numerous tanks and the representation of Nāgas in the sculptures of a temple in the capital of Jayavarma, Dr. Chatterji thinks it is probable that it is dedicated to an aquatic deity, very likely to the aforesaid Ṇāgi ancestress.[2] In Malabar, every temple and every house of note have their tanks. His further statements about the place and its people only

---

1 As a writer puts it, ആ കാലത്തു മരം കോച്ചുന്നമഞ്ഞോ, കാക്ക കൊള്ളാത്ത വെയിലോ, കറുത്തകാർകൊണ്ടു മാനം മൂടി പെയ്യുന്ന മഴയോ ഉണ്ടാകുകയില്ല.

2. Page 87 of the *Indian Cultural Influence in Cambodia* Naga is worshipped as a water-spirit, pp. 311—2 of the 7th *All-India Oriental Conference Proceedings*.

makes the similarity of the two countries all the more pronounced. Ancestor-worship and the worship of the gods in Cambodia are found combined together.[1] The common people there did not dare use tiles for the roofs which were thatched. Every one has his or her hair tied up in a knot. They have only a loin cloth, but when they go out, they use a scarf.[2]

As I said before the Nāga-kanyakas were famed for their beauty, and not a few of the epic heroes have taken them for their wives. The praise of Kāḷidāsa of the Kēraḷa ladies shows that these kept up the old tradition. Even in the present day, poets and even the politicians of other parts of India and tourists from outside are not wanting to speak in superlative terms of the charms of Malabar maidens.

'With the downfall of Buddhism, the Nāgas disappear from history; probably because they,

1. Vide p. 103, of the *Indian Cultural Influence in Cambodia.* On the same age, the practice of Brahmins marrying Kshetriya princesses is referred to, a practice peculiar to Malabar.

2. *Indian Cultural Influence in Cambodia*, p. 228. All these customs were in vogue in Malabar. In ancient times, the people in Malabar had to get the leave of their chiefs or rulers to tile their houses. As a rule, they were only thatched. The knot and loin cloth are even now peculiar to Malabar.

in commom with many of the Buddhists in India became merged with the Cēras and were gradually absorbed in the Hindu fold.[1]

In the other Hindu colonies also, one met with the worship of the ancestors, of the Mother Goddess, and of the phallus, and the custom of the hereditary caste, and of the wealth going to the female line. Śiva temples abounded. Tantric form of rituals was common, and the word Chaṇḍi occurs in almost all the names of temple structures in

1. It is from these that I have gleaned the facts about the Nagas:—

Oldham, *The Sun and the Serpent. Report of the Travancore Jenmi-Kutiyan Committee*, pp. 20—26. *History of Kerala*, Vol. IV, pp. 490—6. Ragozin, *Vedic India*, pp. 254, 274 293, 308, 595, and 605. *Ency. Britannica*, XV, 689a; XIX, 150d. *Aryamanjusrimulakalpa*, edited by K. P. Jayaswal, pp. 26—7. 32, 47, 76—7. This is a *Mahayana* work in Sanskrit. In 1060, this has been translated into Tibetan by the Hindu Pandit Kumarakalasa. Amongst the future Buddhist monks, it says that the first place will be held by the southern monks. They will win fame by *mantra* and *tantra* practices, (pp. 76—7). How like the learned priests of Malabar. *Pracheena Keralam*, M. R. Balakrishna Warrier, M. A. It contains a lot of very useful information about Ancient Kerala. P. T. S. Iyengar, *History of the Tamils*, pp. 92—3. Slater, *The Dravidian Element in Indian Culture*, p. 85. Chatterji, *Indian Cultural Influence in Cambodia*, pp. 87, 103 and 228. Tennent, *History of Ceylon*, Vol. I, p. 331. *Malabar Quarterly Review*, Vol. I, p. 20. *Bharatam*, I—43; VIII, 44—2066; XVIII, 5. *Vishnupuranam*, IV, 6—12. *Markandeyapuranam*. 121—131. *Harivamsa*, 191—2. *Mahavamsa*, Ch. I, p. 5. The *Hindu Colony of Cambodia*, by P. N. Bose, M. A., p. 30.

Java.[1] The style of architecture too is distinctly South Indian. Even in arts, sports and pastimes, one finds similarity between Kēraḷa and the Hindu Colonies. The Kaṭhakaḷi is an indigenous form of the dramatic art in Kēraḷa. It is a dumb show, and the actors have to learn an elaborate system of *Mudras* (signs). They have also to undergo a rigorous course of physical training. The dresses are gorgeous, but there are no scenic divisions.[2]

In Jāva, Siām, Bāli and other places we meet with this sort of dramatic performance. As in Malabar, even permanent troupes are maintained for this by courts. A spiritual and cultural value is attached to these. Closely attached to this theatre is the ritualistic dance in temples. Bālinese and Jāvanese dances are like the Mōhiniyāttam of Malabar. There are pastimes in the Malayasian isles that correspond to our Pāva-Kaḷi (puppet-

1. For authority, the writer invites the attention of the readers to the works on Hindu Colonies already referred to.

In the Buddhapada of Sukhodaya in Siam, it is noteworthy that, in the centre of the padas, are two chakras, each with 6 circles and 108 signs. These numbers are significant and shall be referred to when *Samghams* are remarked upon.

2. Professor T. C. Sankara Menon's paper on *Sports and Pastimes* in the *Progress of Cochin*, pp. 342—3.

Indo and Indonesian Art, pp. 180 and 211—2.

play) and the Olappākūttu. There too, as here, a spiritual significance is attached to these. Curiously enough, even our Bīavēli reading exists in their Yamapata (Javanese *Wayang Beber*). This is a special kind of painting, depicting the reward of good and bad deeds. It is executed on scrolls of canvas. The performer points to the different pictures as he narrates the stories in the form of an explanatory monologue.[1]

Though a military race, the life of a Nāyar, from start to finish, seems to be invested by religion. *From birth to death, every act and rite* of his is touched by it. To borrow the language of Max Muller, 'a Malayali is born religious, and dies religious. Religion is the Alpha and Omega of his earthly career.' When Nāyars settled down and began to till and toil for livelihood, a part of the barn, *kalam*, was set apart for worship and was called a kaḷari.[2] When the necessity for common shrines for the community, settled in different centres, was felt, such shrines were

1. *Dravidian India*, p. 89. Originally, the painting may have been done on elk's leather (*Milav*), and so *Mlaveli* and then *Blaveli*. The presentation of such scrolls to Sadhus who go about and give readings is regarded in Malabar even now as of high spiritual virtue.

2. As the fencing-school was held in front of it, this also came to be called a Kalari.

established, and were called Kāvus,[1] where Nāyars themselves officiated as priests, and where animal sacrifices were also usually conducted. The priests came to be called Kurups, Kurukkals, Uṇṇikal and Aḍikal. In the process of years, Kāḷi gradually became Kārṭyāyani and Pārvāṭi; *kuruti*[2] took the place of blood-sacrifices, and Brahmins superseded Nāyars as priests. Still the Nāyars cling to their old beliefs. Every year, almost all well-to-do houses give offerings to their

1. Kavu means a grove, a holy enclosure. For these shrines were originally made in shady groves. An inferior fane too then came to be called a kavu, e. g., Sarpa-kavu, one for *Nagas* or serpents. It is under a spreading tree or a rest-house of the Kavus or village shrines that, of old, the Tarayogams or Karayogams were held. The race of Nayars, warriors, were known as Lokar. They formed the State, the citizens par excellence. The others had no voice in tribal affairs. The Tara or Kara or village was the smallest territorial unit for administrative purposes. The affairs of the Tara was managed by its elders, who were called Taravazhies (cf. Natuvazhies, Desavazhis) which term was afterwards changed into Taravadis. A Taravad means an ancestral house of a landed proprietor; and a Taravadi means a decent member of an ancient, respectable family. Even now the meeting of the Nayar community of Kodungallur (called one less for a 1000—Onnu-Kuray-Ayiram-Yogam) is called *Nizhalil Irikkal*, a sitting in the shade, even though it is convened under the convenient roofs of tiled buildings.

(See also *Keralam*, p. 8, cl. 28).

2. Water mixed with turmeric and lime, which then had a blood-like look. (See *Mythic Society Journal*, Vol. VI, pp. 173 and 175).

Dharma Daivamgal, which comprise ancestors, serpents (nāgas), Ayyappan (Śāstha), Bhadrakāḷi or Durgā-Bhagavaṭi and so on. In many families these are repeated on the celebration of the birthdays of their most senior male and female members and on other festive occasions. There are even now 108 Durgalayas in Malabar, temples (Kāvus) dedicated to Durga. They have a history behind them. The Malabar temples always stood for the dissemination of charity, the encouragement of learning, architechure, painting, music and other fine arts; they gave employment and relief to many.[1] They were social and economic units. Pilgrimages widerend culture and commerce, and gave a basic solidarity to the nation and catholicity to religion.

In ancient times, Nāyars, for purposes of military training and for facility of governance, were divided into 18 Samghams.[2] A *samgham* was a military organisation. It had also a hand in the control of the country's management. For,

1. See the chapter on *Devasvams* in *Progress of Cochin; Economic Conditions of 5 India*, p. 272; Fairs and Pilgrimages in the Sri Rama Krishna *Centenary* Volume III, of the *Cultural Heritage* of *India*.

2. See the article on *Samghams* by H. H. Appan Thampuran in the *All-Kerala Literary Parishat Magazine*, Vol. I, pp. 239—272.

it was the Ṅāṭṭar, the people of the Nād, country, that administered it before the advent of the Perumals whose rule began in B. C. 113.[1] All complaints then had to be laid before the gate of the Kūṭṭam, (Kūṭṭam-vaṭukkal) which, to start with, was the Patakkottiḷil, the place where the military leaders of each of the 18 Samghams congregated. Subsequently, when the kings began to rule the land, the procedure was to lodge them at the gate of the palace, (Kōvilakattum-vātukkal), the residence of the rulers.

Each Samgham[2] had six systems of training. As the training was usually effected in the fencing-schools held in front of Kaḷaries,[3] there

1. See the kali *Dudurdharam*, which denotes the kali year 2988, which corresponds to B. C. 113.

2. The Tamil Samgham was first started in imitation of a Dravida Samgha. The name Samgha was also given to royal Durbars of ancient times. (*History of the Tamils*, p. 251). This same work does not seem to favour the existence of Tamil Samghams or academies that acted as censors. For, it says, on p. 233, "Nor can we believe that men of different parts of Tamil India, from Musiri to Mylapore, living under kings warring with one another, could be summoned at the fiat of a Madura king and sit, we are not told, how often in the year, in judgment over the works of poets, most of them short odes, a few lines long. The Jaina and Buddha Samghas are bodies of ascetics or religious followers who lived in monasteries and followed a strict code of laws, and practised yogic exercises".

3. *See History of Kerala*, Vol. I, p. 471, Vol. III, p. 344.

came to be in Malabar 108 Kaļaries, and 108 Durgālayas. Every year there used to be held, in a central part of Kērāla, Samghakkaļi [1], a tournament of the experts of the different schools in which the combatants exhibited their skill and courage in movements and in arms. On these occasions, national sports of other sorts and burlesque of various kinds were also presented. The whole function was a national festival, which began and ended with elaborate invocations to the Mother Goddess, their tutelary deity.

---

1. Samghakkali has passed through the names of Yathrakkalis Panakali, Sastrakkali and so on.

Its evolution in names and in practices will, so to say, also show the gradual ascendancy which Namputiris gained over Nayars in temporal and spiritual matters. The Pana for the Durghabhagavati is seen superseded by the mysterious recitation of a Vedic text, and the local chief of a Kaimal is being made the butt-end of much clumsy ridicule. No wonder. The old Patayani, a strict scientific military formation, has, in the words of the late Professor Sundaram Pillai, became the modern, Pateyni, a disorderly march on Pooram or Vela nights, only to be an *item of calculation* with abkari renters. (*Sovereigns of Venad*, p. 5). For Pateyni (Patayani) is an item in Vela in Bhagavati temples, when, in the vicinity of the temple of the village goddess, processions of various kinds will be held with songs and large wooden images of epic heroes and *vahanas* of deities.

INDEX.

Accadians 43, 44
Agastya 7, 80
Anchuvanna 54
Arthasastrabhashavakya 74 fn. 1
Aryan
  Agriculture 5
  Civilisation 3, 5, 6
  Customs 65 fn. 2
  Influence 4, 6, 8, 10, 12, 15, 16, 17, 19, 27, 28, 77, 81
Asoka 45
Astika 76
Asuras 10, 12

Babylon 6, 14, 15, 16, 17, 23, 34, 35, 36, 36 fn. 1, 37
Brahmins 15, 18, 19
Buddhism 17, 43, 44, 45, 46 fn. 2, 47, 48, 49, 51, 78, 79, 88, 89, 94 fn. 2

Cambodia 23, 25, 26, 53, 76, 80, 83, 85 fn. 1
Chattampiswami 8, 68 fn. 1
Ceylon (Lanka) 1, 9, 10, 76, 78, 82
Cleopatras Needle 33
Crete 31, 32

Dandakaranya 1, 4
Dasyus 1, 12, 19, 65 fn. 2, 80

Deccan or Dakshinapatha 4, 10, 58, 86
Dravidians
  Agriculture 5, 9, 28
  Architecture 5, 18, 90
  Civilisation 3, 4, 5, 6, 8, 9, 11 fn. 3, 12, 14, 15, 26, 27 fn, 1, 40, 44, 50
  Commerce 11 fn. 2, 20, 21, 22, 23, 24, 27, 36, 54
  Culture 5 fn. 4, 6, 7, 8, 9, 13, 14, 18, 57, 73 fn. 1
  Custom 5 fn. 1, 65 fn. 2
  Ethnology 37, 46 fn. 2, 64 fn. 1
  Languages 7, 8, 8 fn. 2, 15, 17, 18, 28, 39, 40 fn. 3. 41
  Origin and spread 9, 10, 11, 13 fn. 1, 16, 18 fn. 3, 19, 24, 25, 28, 29
  Religion 7, 8, 28, 38, 44, 50, 55, 57, 82
  Seamanship 9, 20, 21, 27, 28, 50

Egypt 6, 17, 25, 26, 29, 30, 31, 32 fn. 1, 33, 34, 35, 35 fn. 2, 36, 37, 38

Ganesa 25, 26

Hanuman 2, 25, 26
Harappa 15, 40 fn. 1

Ilan-ko-adigal 48

Janasthana 1
Jaratkaru 76
Java 23, 25, 29, 44 fn. 1, 45, 50, 51, 51 fn. 1, 52, 53, 54, 55, 56, 76, 80, 90

Kalari 91, 94, 95
Kavus 92, 93
Kerala (Chera, Malabar)
Architecture 73, 74
Ayurveda 73, 73 fn. 2
Castes and tribes 55, 55 fn. 1, 65 fn. 2, 66 fn. 2
67 fns. 1 and 2, 71
Civilisation 39
Commerce 24. 26, 27, 37
Customs 5 fn. 1, 67 fn. 1, 69, 71 fn. 2, 81,
82, 86, 87, 88 fns. 1 and 2, 89
Ethnology 64 fn. 1
Extent 3 fn. 1, 4 fn. 2, 13 fn. 1, 61, 61 fn. 2
Government 74
Language and Script 8 fn. 2, 39, 40, 53, 55
Name 4 fns. 2 and 3, 52 fn. 3, 57, 58, 58 fn. 4, 65
Religion 49, 49 fn. 2, 50, 51 fn. 1, 56, 73, 75, 82,
88, 89, 91 fn. 1, 95
Seamanship 20, 21, 21 fn. 1, 22, 79
Ship-building 22
Trade 23, 24, 26, 27, 37, 59, 60 fn. 1, 62
Kishkindha 1
Kolarians 10
Kshetriyas 11, 64, 65, 81
Leelathilakam 8
Lemuria 9, 11, 41
Mahabali 83, 84, 85, 86
Mahabharata 3, 4, 5, 57, 79, 81

Malayalam 8 fn. 2, 39
Manigramam 24, 42, 54, 72 fn.
Mannodari 2
Marumakkathayam 70, 71, 72
Matilakam 46 fns. 1 and 2, 48, 48 fn. 2, 49
Maya 24, 25, 26, 42
Mediterranean 9, 10, 11, 16, 16 fn. 3, 20, 26, 28 31, 33 fn. 1, 37, 40
Melathol 66
Memphis 36
Mitanni 35
Mohen-jo-Daro 5 fn. 1, 15, 16, 16 fn. 3, 17, 18, 18 fn. 1, 40 fn. 1
Musiris 4, 37, 54, 59, 59 fn. 2, 60 fn. 1, 62, 62 fn. 1, 94 fn. 2

Nagas 1, 3, 12, 20, 75, 75 fn. 3, 76, 77, 78, 79, 80, 81, 82, 85 fn. 1, 87, 88, 89
Nalanda 78
Namputiris 5 fn. 1, 63, 63 fn. 2, 65 fn. 2, 66, 69, 69 fn. 1, 95 fn. 1
Narayanan 54
Nayars 5 fn. 1, 12 fn. 38, 45, 46, 50, 58, 63, 65, 65 fns. 2 and 3, 66, 67, 67 fns. 1 and 2, 68, 69 fn. 1, 75 fn. 3
 Customs 70, 71, 71 fn. 2
 Ethnology 3 fn. 2, 11 fn. 3, 38, 52 fn. 3, 64 fn. 1
 Religion 45, 46, 49, 50, 70, 91, 92

Onam 86, 87

Parasurama 66, 81
Patala 83, 85
Periyar 62
Phoenicians 16, 26, 35, 36 fn. 1, 39, 40, 59

Rakshasas 1, 2, 3
Ramayana 1, 3, 57, 81
Ravana 1, 2, 59 fn. 2, 80
Religion 6, 8, 17, 18, 18 fn. 1, 24, 33, 35, 38, 42, 43, 44, 45, 46, 47, 49, 51, 51 fn. 1, 52 fn. 2, 56, 57, 75, 77, 85, fn. 1, 89

Sabaras 1
Samgham 93, 94
Siam 23, 24, 45, 53 fn. 4, 54
Sanskrit 7, 8, 8 fn. 2, 35, 49, 57
Siva 7, 18, 25, 38
Sudras 12, 68, 69, 69 fn. 1
Sugriva 4, 53
Sumeria 6, 11, 11 fn. 2, 14, 15, 16, 16 fn. 3, 18 fn. 3, 20, 23, 32, 35, 36, 37, 38, 39, 40

Takshila 78
Tamil 7, 8, 8 fn. 2, 11, 39, 48 fn. 2, 54, 55, 58, 59, 75, 75 fn. 4, 79, 94 fn. 2
Tarawad 92 fn. 1

Uddanda Sastri 63 fn. 3

Vanaras 1, 2
Vasuki 7, 6
Veddahs 9
Villages 4, 5 fn. 1, 6

Yakshas 1, 3, 77

THE DRAVIDIAN CULTURE AND ITS DIFFUSION

BY

Sāhityakuśalan

T. K. KRISHNA MENON, B. A.

(FORMERLY, A MEMBER OF THE ROYAL ASIATIC SOCIETY, AND OF THE SOCIETIES OF ARTS, AND OF AUTHORS, AND A FELLOW OF THE ROYAL HISTORICAL SOCIETY AND OF THE UNIVERSITY OF MADRAS, A SADASYA OF VISVABHARATI, AND A SENATOR OF THE HINDU WOMEN'S UNIVERSITY. KUNHAMBU NAMBIYAR PRIZEMAN. FIRST COUNCIL SECRETARY IN COCHIN. FOR SOME TIME, AN EXAMINER, IN MALAYALAM TO THE UNIVERSITIES OF MADRAS, BENARES AND HYDERABAD, EDITOR OF THE *HISTORY OF KERALA* AND OF THE *PROGRESS OF COCHIN*. A QUONDAM EDITOR OF VIDYA VINODINI, MEMBER OF THE RAMA VARMA RESEARCH INSTITUTE COMMITTEE, AND PRESIDENT OF THE MALAYALAM IMPROVEMENT COMMITTEE. AUTHOR AND EDITOR OF SEVERAL WORKS.)

OPINIONS.

Herr A. Clement Schoener, Partenkrichen, Germany, writes thus about this in his paper on "Dravida and Dravidian Culture" in the S. R. V. Research Institute Bulletin, No. 4, Cochin Govt. Press:

Yes, this brochure too had once to be written. Let me say at once that the learned author has

thereby earned the gratitude not only of his own countrymen but certainly also of a wider circle; for, only vague ideas of Dravidian Culture, its antiquity and its diffusion and importance are current today, naturally also in Europe. The contents of the essay is abundantly documented with exact references to the sources...

Your paper on "Dravidian Culture and its Diffusion" is of great interest for me. The paper gives a good survey of what has till now been written on this fascinating subject, and also shows how much remains to be done. It is astonishing, indeed, that a scholar like Sylvain Levi could still write that the Dravidians were despised as savages by the Aryans.........I believe in a pre-Aryan maritime trade of the Dravidians. The famous obelisk of the third Salmanasar pictures a gift of three animals from 'Musri (= Muziri, Muchiri).

—*J. Otto Schraeder.*

Kiel, 7-11-1934.

From the review by Babu S. C. Sarkar of the third volume of the "History of Kerala," in the Servant of India, Poona, of 5-9-1935.

Mr. T. K. K. Menon has done well in emphasising the antiquity and basic importance of Dravidian culture in Indian history, both continental and colonial, and the part played by Kerala in that culture and history; his tentative suggestions on the important subject of the diffusion of Dravidian culture certainly deserve serious consideration and further careful working out.

From the Prabudha Bharata, of Feb. 1935.

Mr. Krishna Menon gives a short but vivid picture of a culture which India ought to be proud of, but which she has so long tried either to forget or to ignore, being deluded by a false pride in a pseudoethnology of a privileged race. It is well that scholars are being increasingly attracted towards the investigation of this great factor of our composite culture. In this infant stage of the investigation it is but natural that opinions would widely differ; but it is a positive gain that

the work has been undertaken in right earnest. We are glad to find that Mr. Krishna Menon has been able to give so much information in so short a compass. We may here sound a note of warning to the investigators into this branch of learning. Scholarship must not be ensnared into partisanship.........It gives us no mean satisfaction to see our author above his fault, which not only vitiates the truth but lays the axe at the very root of nationalism.

Prof. L. V. Ramaswami Iyer, M. A., B. L, *in his Review of the History of Kerala, Vol. 3, in the Sri Rama Varma Research Institute Bulletin, No. 3.*

Mr. T. K. Krishna Menon, the distinguished editor, has written a Foreword in which he surveys panoramically the contribution of Kerala (and of Dravidian India) to world-culture. He has taken a bird's eye-view of the cultural, commercial and political contacts of Kerala with other parts of the world from a very ancient period. Mr. Menon recalls, in the course of his well documented survey, the share that Dravidian

India (and Kerala in particular) may have had in this great pre-historic drama. Besides indenting upon well-known authorities, he offers excellent perspective of his own, which Kerala antiquarians would do well to explore.

Prof. K. V. Krishn Iyer, M. A., L. T., *in the Zamorin's College Maga e:*

Mr. T. K. Krishna Menon's lecture on Dravidian Culture and its Diffusion deserves the most careful study of both the historian and the layman. To the one it serves as a guide showing ground already explored, to the other it is a source of inspiration telling him what his ancestors had been in the past and thereby indicating what is expected of him in the future. Mr. K. M. not only sums up the results so far achieved but points to new fields of enquiry for future investigation. Like the great lawyer that he is, no assertion is made which is not backed by good authority. In fact we are at a loss to decide which is more valuable and interesting, the lecture or the notes thereto.

PRINTED AT
THE VISWANATH PRESS,
ERNAKULAM.